

THE
 Chinese Recorder
AND

MISSIONARY JOURNAL.

VOL. XI.

NOVEMBER-DECEMBER, 1880.

No. 6

ON POST-DILUVIANS.

THE History of the nations, which occupied the various portions of the earth subsequent to the Deluge shows us that they had an extensive knowledge of various arts and manufactures and were in a state of advanced civilization. It has been a subject of much research to find out, whence they derived this knowledge of Arts and Manufactures, and whence originated their civilization. The history of these nations makes it known to us that these peoples occupying parts of the earth widely separated from each other had many ideas of religion in common amongst the several nations, and that many of them worshipped the same objects. It is also known that they had many ideas in regard to God, His nature and government, and of the future punishment of the wicked, which were very similar to those revealed by Jehovah to the children of Abraham, and yet which could not have been derived from that revelation. It has also been a matter of great research to find out whence these nations derived their knowledge of the matters connected with religion and whence nations, so widely separated, derived their knowledge of the doctrines of religion which were only known to the Jews by revelation from God. It is our object, in the present paper, to present some views in explanation of these questions which have been the objects of so much research. In placing the titles of these several books at the head of our pages, it is not our object to present the views of any one of them in detail, neither is it our object to criticise or controvert the views presented by any of them: the object is rather to show some of the literature of the subject and what a wide range the discussion has taken. We write from the stand point of those who accept the account given in Genesis as a reliable account of the early ages of our race;

who believe its account of the destruction of the earth by a flood, and the repeopling of the earth by the descendants of Noah and his sons. We will not occupy our time with any discussion of side issues. The tenth Chapter of Genesis gives us a list of the sons of the three sons of Noah which has come to be regarded as the most reliable ethnological chart of the various nations. In the 1st. Chapter, we have the account of the confusion of tongues, and the consequent wide dispersion from the plains of Shinar, of the multitude who were engaged in the futile attempt to build the tower that should reach to Heaven. Subsequent to this dispersion, in the sacred narrative, we have only the history of one branch of the family of Shem. That branch from which Abraham descended. We have no account as to how the people found their way into the various parts of the earth; but History informs us that in the near future nations existed in Egypt, Syria, Babylonia, India, and China, in an advanced state of civilization, with the knowledge of agriculture, architecture, the art of war, with the institution of the family and civil society. Some of these nations were distinguished for excellence in some particular art as the Egyptians were distinguished for a special development in architecture; the Babylonians in the art of war; the Hindus for the perfection of their language; the Chinese for the principles of civil government and of the family relations and all had made great attainments in agriculture. The great subject of inquiry is, how did these nations so soon after their origin arrive at such a state of civilization and at such excellence in the several arts. Without controverting the opinions of others or discussing the suggestions made by many writers on the subject, the point which I wish to suggest is this. All these several nations derived their civilization and their knowledge of divine truth from the same source, and that source was the Antediluvians. To establish this proposition it is necessary to inquire whether the Antediluvians had made great advancement in all these arts and institutions, and whether there was a suitable channel for the transmission of this knowledge to these Post-diluvian nations. The Bible presents very incomplete statements as to the social and political condition of the Antediluvians or of their attainments in civilization. But these incomplete statements afford the grounds for surmises in regard to these matters. There are also obvious considerations which justify us in forming opinions in regard to what was the progress of the Antediluvians in civilization and the arts of life. It is accepted by most Bible students that Adam, the progenitor of the race, was gifted with superior intelligence, that he not only received from God, the faculty of speech, and a

spoken language, but that he also received such instruction in the principles of the organization of the family and human society, as enabled him to establish the principles of family and civil government among his posterity. He had the knowledge of keeping and dressing the garden of Eden, in his state of innocence. This was no ordinary attainment, we may justly suppose in these Arts. The fruits and grains were in their primeval excellence, the ground had not yet suffered injury to its fruitfulness from the deluge. Commencing under these favorable circumstance, we may justly suppose, that in the long experience of nine hundred years, Adam attained to unequalled efficiency in the cultivation of the ground. It is stated that "*Tubal Cain* was an instructor to every artificer in brass and iron," and that Jubal was the father of all such as handle the harp and the organ. Cain very soon after his removal into the land of Nod, built a city. These statements indicate the cultivation of the arts and manufactures of iron and brass—the commencement of architecture and the manufacture of the instruments of music, as the harp and the organ. Having thus commenced these arts soon after the creation, we may suppose, in connection with the long lives of those who so early attained distinction in them, that the people attained to great excellency during the sixteen hundred years before the flood. The short narrative says "that some became mighty men, which were of old men of renown." This we understand to imply that wars existed amongst the Antediluvians, that they had instruments of war and military tactics and those who acquired skill as leaders of their armies. The construction of the Ark indicates that the people had arrived at a great perfection in architecture before the flood. When we consider the great intelligence of the progenitor of the race, the revelation which he received from God, communicating what was necessary for him to know in order to fit him to fulfil his duty in the high position which he occupied, and when we consider the length of their lives which enabled them from their own experience to carry everything to the greatest perfection, we may justly suppose that the people who lived before the flood had attained to the highest perfection in all the arts pertaining to civilized life.

In regard to the second point, was there any channel by which the knowledge of these arts could be transmitted to the nations which originated subsequent to the flood. We think there was. Noah had lived 500 years before the flood and his three sons had each lived 100 years. This length of time gave them sufficient opportunity to become more or less acquainted with all the arts which were known amongst their fellow men. The building of the ark gave them practical experience of

some of the most important of these arts. Immediately after the flood the position they occupied as the heads of a new population of the earth would cause them to be especially solicitous to preserve a knowledge of all the useful arts and institutions which had existed among the antediluvian patriarchs. The fact that they had been preserved miraculously by God, whilst the rest of the world perished by the flood would give them prestige with their posterity far beyond that of ordinary fathers and leaders; hence, the information which they imparted to their children, and grand-children of the fourth and fifth generations in regard to the arts and manufactures, the customs and institutions which existed amongst the antediluvians, would be treasured up by their descendants as a revelation of the utmost importance to their future happiness and prosperity. As Noah lived after the flood three hundred and fifty years, and Shem five hundred, and we may suppose, Ham and Japheth for a like or longer period there was ample time for these heads of the new race of mankind to communicate to their numerous posterity all the knowledge of all the various arts and manufactures which they had preserved from the ruins of the old world. The boldness of the project which these descendants combined to execute, namely, to build a tower which should reach to heaven, and bid defiance to the power of any subsequent deluges is evidence of the confidence they themselves felt in their own skill in architecture, and the resources which they had for the execution of their plans. We may suppose that they had made equal attainments in all the other arts connected with a high state of civilization. This then was the condition of the population of the earth subsequent to the deluge, and at the time just before the dispersion. When their plans for the erection of the tower were frustrated by the confusion of tongues, this population, thus acquainted with the arts and manufactures of civilized life, were dispersed, according to their families, all over Asia, and Europe, and Africa. Under these circumstances it is the most reasonable supposition that wherever they went, they carried with them the knowledge of the institutions and usages of society, and of the arts which they had in common before their dispersion.

In accordance with this supposition, history informs us that these several nations, had in subsequent time, many of the same institutions and arts existing amongst them. The resemblance which existed in the institutions and arts, in countries widely separated from each other affords a strong presumption that they received them from one common source. This may be made more plain by an illustration from that which has happened in modern times. During the sixteenth century, under the influence of a variety of motives and

circumstances, emigration occurred from great Britian to the Eastern coast of North America. These emigrants were from different classes and conditions of society. Some of them went at their own expense as individuals and families, some by the assistance of patrons and companies. Without going into any special detail of the difficulties and dangers encountered from the rigor of the climate, the hostility of the Indians, their penury and want of supplies, I may state as the general result, that they, in the end, were organized into thirteen political communities known as the Thirteen Colonies of North America. These settlements were formed along the sea-coast having every variety of climate, from that of the severe winters of New England to the mild and balmy weather of Georgia. With some small diversities, which are easily accounted for by the individual character or class of the founders of the several communities, these thirteen different colonies reproduced, in their different homes the various family, social, educational, religious and political institutions, and the various arts and manufactures which existed in the country from which they emigrated. This result occurred though these several communities had very little intercommunication between the respective new settlements; nor had they any personal acquaintance with each other in the old country. The resemblance which existed in the institutions, arts and customs which they established in their new homes is sufficiently explained or accounted for by the fact that each settlement reproduced in its own home, and, in their main features the institutions, usages, customs and arts, with which they had been familiar in their mother country. It would appear absurd to all students of history for any one to attempt to account for the resemblance which existed in the institutions, civil and religious, the customs and arts of these thirteen colonies on any other grounds than the fact of their common origin from the same country. From these considerations it therefore appears to us a sufficient and satisfactory method of accounting for the resemblance which history informs us existed in the institutions, arts and manufactures of the nations which existed after the flood by the fact of their common origin from the three sons of Noah, and that at the dispersion at the time of the confusion of tongues, they carried with them to their new homes the knowledge of the arts of civilized life which had been preserved from the ruins of the flood. This might be further illustrated by a reference to the emigrants which have gone out from great Britian and Ireland to Australia, reproducing in their main features, in their new settlements, the institutions and arts of their native lands, but the above will suffice by way of illustration.

We come now to the consideration of the second part of the subject, namely, Whence did the nations which existed after the flood derive their knowledge of Divine things and the usages and modes of religious worship. The history of these nations makes known to us that these nations all had some knowledge of Divine things;—as the existence of a God or gods, the protection and rule which the gods exercised over men, that the gods heard and answered the prayers of their worshippers, in blessing the good, and punishing the wicked; the knowledge of a future state, of rewards and punishments &c. In the usage and modes of religious worship, they had the usage of praying to the gods, of worshipping them at appointed places as at altars or in temples erected for such purposes, the presentation of sacrifices and thank-offerings, the observance of appointed times and seasons for religious worship, as at new and full moon, as at New Year and at the occurrence of important events, as at marriages, deaths, and commencing great and important undertakings, as in removals or wars, &c. They had the usage of seeking Divine direction by prayer to their gods, and by various modes of divination; they had also other religious usages which it is not necessary to mention in detail.

In the history of some of these nations we find handed down through the long centuries some knowledge and traces of the most recondite doctrine of revelation, as of the Trinity in the God-head, as of the appearance or birth of God in human form, the expectation of a time to come when there would be the universal prevalence of peace and happiness upon the earth among men, the idea of a final judge who was to determine the destiny of all men in the future world. Most of these nations had one chief god as its special patron god, protecting and defending it from its enemies. The statements of their ideas of Divine things had greater or less clearness or distinctness in the various countries. In some the attributes, works and worship had a great resemblance to those which are ascribed to Jehovah in the Revelation to the Jews. In Greece great prominence was given to the idea that the gods had an interest in, and exercised a control over the affairs of men both as individuals and as organized into political societies. In Egypt great distinctness was given to the judging of the dead, as is abundantly evident from *The Book of the Dead* which has been found and deciphered, and which gives the account of the judgment of those who have died. This judgment was presided over by Osiris and forty-two assessors in the hall of truth, and the good were received into the abodes of bliss, and the wicked were assigned to everlasting woe. In India the idea of the Omnipresence of God appears

to have been especially prominent in the minds of the people and the idea of the Trinity in the Creator, the Preserver and the Destroyer. The idea of the incarnation of God or the appearance of God in human form was diffused among all these nations. In connection with this there was the idea of the miraculous conception in Virgins; and in nearly every nation there is a myth that some of their great sages or heroes were born of a Virgin from a conception by Divine power.

Different nations widely separated from each other held the belief that kings were appointed to rule by the chief god of each nation : and that when the Ruler of the nation ceased to rule justly and for the good of the people, the god rejected him from the throne and appointed others to occupy it. This belief is expressed by the Chinese in their earliest records ; and it continues to be the national faith till the present time. In the Shoo King, p. 294, when a new king was justifying before the people his taking the throne, he says of the king whom he displaced "and now Show, the king of Shang, treats with contemptuous slight the five constant virtues, and abandons himself to wild idleness and irreverence. He has cut himself off from Heaven. He neglects the sacrifices to Heaven and Earth. He has discontinued the offeringe in the ancestral temple. Shang-ti will no longer indulge him, but with a curse is sending down on him this ruin. Do you support me with untiring zeal reverently to execute the punishment appointed by Heaven." In a recently recovered cylinder of Cyrus the Great, as stated by Sir H. Rawlinson in a paper read by him before the Royal Asiatic Society, is recorded Cyrus' declaration on his founding the Persian Universal Monarchy, after his capture of Babylon. Sir H. Rawlinson states thus the purport of the declaration, "Nabonodus had just abandoned his capital, and the introductory part of the newly discovered inscription declares that *the gods have rejected him for his impiety and neglect of their temples*, while it extols the piety, the greatness and the glory of Cyrus, whom the Heavenly powers have raised up to avenge their cause. The introduction is followed by what purports to be the text of a proclamation issued by Cyrus on the taking of the city containing a repetition of these allegations. How wonderfully like a Chinese declaration under similar circumstances is this declaration of Cyrus.

The expectation of a coming time of great prosperity and happiness was widely diffused, as was also the expectation of one who should save men from the miseries of their present condition. These expectations which existed in the vicinity of Rome, and which were given expression to by Virgil in one of his odes, may have come from

the Jewish Scriptures; but they existed in other countries where such origin could not be assigned to them. They existed with great distinctness in India; and were incorporated into his system by the author of Buddhism, and now the Buddhists in China are looking forward to a time of great peace and happiness on the earth when the third Buddha, which is styled the Buddha to come, shall have come.

While each country gave particular prominence to some one or other idea of Divine things yet all these countries had the knowledge of the general system of Divine things, and there was a general resemblance in the main features of their systems of doctrine.

The matter now to be considered is how we can best account for the existence of the same religious opinions in so many countries so widely separated from each other. I shall not spend time in stating the different surmises that have been presented, nor in presenting objections to them. I confine myself now to stating my own opinion, and in presenting some reasons in support thereof. I hold that as these nations had a common origin from Noah and his three sons, and were dispersed into the various parts of the earth at the confusion of tongues they carried with them the knowledge of Divine things, and the forms of religious worship which their ancestors had received from the Antediluvian Patriarchs. I suppose that the Antediluvians had the full knowledge of *a complete system of Divine truth and worship*, which God had revealed to them. As this proposition may not be immediately accepted as true by all my readers, I will first endeavor to establish its correctness. It is true that in the short account which the Bible gives of the people before the flood, we have no full statement of their knowledge of Divine truth or of the forms of Divine worship which prevailed amongst them; yet, we have some very important particulars which give us definite information on some points of religious truth, and much more *by implication* in regard to both points. It is an accepted fact that a skilled naturalist, when he is supplied with some particular bones of an extinct species of animal life can, with these bones before him construct a long skeleton of the extinct animal. This he can do because of the resemblance which prevails amongst the forms of animated nature, and because of the analogy in such forms which enable the naturalist to decide from the bones before him what must be the forms of the absent bones in order to complete the skeleton of the animal according to the regular system of animated nature. It will not therefore be thought strange that a student of the Divine Truth and Worship which God has revealed in the Old Testament should endeavor from the five interesting and important items which are given in the five chapters

of Genesis of the religious ideas and worship of the people before the flood to complete a system of the religions, faith and worship which prevailed amongst them. This should not be difficult when he has the complete system reproduced in the subsequent revelation to guide him and when the scattered parts are found among the traditions of all these nations. Let us first see what items these few chapters give us. It is admitted by all, that Jehovah revealed to our first progenitor in his state of innocence, a full knowledge of His own attributes, works, and worship. This knowledge was continued with him after his fall. In connection with the declaration of the punishment of the first pair, and of their tempter, God in mercy stated to them that there would be a Saviour, using the wondrous words that the seed of the woman should bruise the serpent's head. We may well suppose that God made a full and complete revelation to them of the nature, miraculous birth, and offices of this promised Redeemer, but these first words imply a great deal in regard to his character and work. He was to be in *an especial sense* the seed of the woman, implying a birth not by ordinary generation. He was to bruise the serpent's head which implies that He was to destroy the great enemy of God and man. After the fall God instructed Adam to worship Him by the offering of sacrifices, and that there were appointed times for such worship; for in the Inspired narrative it is said, that in the process of time it came to pass that Abel also brought of the firstling of his flock and of the fat thereof, Gen. IV. 3.-4., And the Apostle Paul teaches us that by faith Abel offered a more acceptable sacrifice than Cain. Heb. XI. 4. Whether the expression process of days means the end of the years or the end week, it implies there was some appointed time for the worship of God; and as the weekly Sabbath was given to man in the garden, we may suppose that the observance thereof was continued after his expulsion from the garden. He continued to observe it as a day of sacred rest and worship. The supposition is confirmed by the fact that the division of time into weeks was in use in the time of Noah—a division of time which only occurs with the Sabbath. When the Apostle says that Abel by faith offered, it implies that Abel had some revelation from God on which his faith relied. The most probable supposition is that God having revealed to man that there was a Saviour to come “whose heel the serpent should bruise,” which naturally refers to His suffering in the room and place of mankind, and having instituted sacrifices, or the offering of the life of innocent animals, He revealed to Adam and his children the nature and object of sacrifices. He made known to them that these sacrifices were a type of the Lamb of God slain from the foundation of the world,

whose blood alone could atone for sin, and that it was *by faith in this great sacrifice*, of which the firstling of the flock was a type, that Abel offered a better sacrifice than Cain. This point may be elucidated by a reference to a remark which is often repeated, viz.; that "the Lord's Supper is an epitome of the gospel." This means that an intelligent observance of this ordinance implies that the worshipper has a knowledge of the leading doctrines of revelation; as, The nature and perfections of God, His relations to man, the provision of a Redeemer, the death of the Saviour in the room and place of the Sinner, the forgiveness of sins, man's reconciliation to God through the merits of Christ, &c., &c. In the same manner the intelligent use of sacrifices in the worship of God by Adam and the early Patriarchs, as typical of a coming Redeemer, implies a knowledge by them of the same doctrines of revelation. The whole narrative of God's intercourse with Adam subsequent to the fall, as well as before and with his posterity, was of the most familiar, and friendly character, implying His hearing their prayers, rewarding their obedience, punishing sin, giving them council and instruction in the path of duty, and warning them against the consequences of sin. It also indicates that God manifested himself most clearly and distinctly to mankind as in His manifestation of the reception of Abel's offering, and the rejection of Cain's—the reproving of Cain for his anger at the rejection of his offering: the calling of Cain to account after the murder of his brother: the remitting of a part of his punishment on his petitioning therefor. There is no intimation of how this manifestation of himself was given, whether by audible voice, mental impression, or symbolical indication; but the narrative implies that it was real, immediate and distinct. The narrative in its conciseness does not state that this manifestation of himself to men continued up till the time of the flood, but there is no statement that it did not continue,—whilst the expression in Gen. VI. 3., "My spirit shall not always strive with men," favors the supposition that God's special manifestation to men continued *during all the centuries before the flood*. This is still further supported by the fact that when God had determined to destroy the race, He *made known* the coming flood to Noah; he instructed him in the making of the ark for his own deliverance and that of his family. There is the same minute and special Providence in connection with the bringing of all the animals into the Ark, the seeing Noah and his family within its precincts, and then shutting the door after them, as was manifested to Cain and Abel. The account of the patriarch Enoch would lead us to suppose that he had all that knowledge of God and of His worship, and of the means of growth in grace which

is necessary to the attainment of the highest excellence which is attainable on earth ; for it is said "Enoch walked with God and he was not for God took him." The Author of the Hebrews says "By faith Enoch was translated, that he should not see death : and was not found, because God had translated him ; for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him : for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Here the inspired writer teaches us that the fact that Enoch walked with God implied the full knowledge of the character of God. We may properly extend it and consider that it implies an understanding of the way of reconciliation through the expected Saviour. His translation from earth to heaven without dying, implies that there was amongst the people a knowledge of heaven, a glorious dwelling place of the righteous with God himself. The translation of Enoch without dying implies the knowledge of this body and soul dwelling together in bliss. There is reason to suppose that it pertained to the several Patriarchs and others to be instructors in righteousness. The duty of instructing children in the knowledge and worship of God *is one which is recognized by all christians as belonging to parents ; and we are therefore warranted in supposing that the Patriarchs of the race were faithful in the discharge of this parental duty.* But this expression of sacred writ, that "my spirit shall not always strive with men" and "of all their hard speeches which ungodly sinners have spoken against him," and that Noah is styled by Peter "a preacher of righteousness" lead us to suppose that, beside the instructions given by the Patriarchs as parents, there was some system or plan of public instruction in divine things among the people before the flood. There is one passage of the narrative in Genesis that has never been satisfactorily explained. It is Gen. IV : 26, last clause of the verse. In the English text it reads "then men began to call upon the name of the Lord," and in the margin, "then begun men to call themselves by the name of the Lord ;" taking the marginal reading as the correct one, I would suggest that it means that the children of Seth called themselves by the name of Jehovah, in the sense of regarding themselves as the chosen people of God, as the children of Abraham were subsequently the chosen people of God ; and the political society they established had Jehovah as its Head and Ruler, as the Jewish Theocracy subsequently had: reasons for this interpretation will be given below.

The people before the flood had a *full and explicit knowledge* of the future judgment and punishment of the wicked by Almighty God.

This fact does not appear from the narrative in Genesis. But it is found in the Epistle of Jude, verses 13, 14 and 15. There are wandering stars to whom is reserved the blackness of darkness forever. And Enoch also the seventh from Adam prophesied of these saying, "Behold the Lord cometh with ten thousands of his saints, To execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." This is a fuller statement of the doctrine of the future punishment of the wicked than is found in the revelation which is given in the Old Testament. If Enoch had such a complete and full knowledge of the future punishment of the wicked, we are fully warranted in the supposition that he had equally as full and complete knowledge of the future rewards of the righteous. And thus we have inspired authority that the doctrine of future rewards and punishments, of the glory and blessedness of Heaven, and the terrible sufferings of hell, were known to the people before the flood. And when the New Testament thus makes known to us that the full knowledge of some of the most important doctrines of Revelation were known to the inhabitants of the earth before the flood, of which knowledge not the slightest intimation is given in the narrative in Genesis, I think I am fully warranted in the supposition, that to the earlier Patriarchs of our race was given *as full a revelation of divine truth*, as was given to the Jews under the Old Testament dispensation.

There is a principle of the divine government, which was taught by our Blessed Lord, which gives a strong support to this supposition. Our Saviour says, "and that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." These passages teach that the responsibility of men is in proportion to the light and knowledge of divine truth which they have. The people at the time of the flood were held to a very fearful responsibility in that they were visited with such a terrible destruction by the flood. According to the rule of divine government as laid down in these words of our Lord, I think that we are *shut up to the conclusion* that these people had a full and clear revelation of the divine will for their guidance and rule of life, and that it was by reason of their sinning against such light, and such knowledge that they brought upon themselves such a condign punishment. Let every reader read

over the short narrative in Genesis with this understanding of the knowledge of divine truth which the people then possessed and it will throw a flood of light upon the narrative which he never saw before.

Many will hesitate to accept this view of the subject because they find no intimation in the Old Testament that such a full revelation of divine truth had been previously made to the human race; and because there is no trace of such a knowledge of divine truth coming down by tradition from Noah to the children of Abraham *found in the Bible*. With the exception of the prophecy of the future judgment by Enoch as quoted by Jude, and referred to above, the fact is readily admitted that there is no direct reference to this point in the Bible. But that does not prove the fact that no knowledge of revealed truth came to Abraham from that source. His ancestors had been worshippers of the true God and when he was called by Jehovah to go out to a land that God would show to him, there is not the slightest evidence in the sacred narrative to show that he needed any instruction as to who Jehovah was, or as to His character. His claim to his obedience is readily acknowledged and though the family in Mesopotamia continued to worship images, yet the intercourse which subsisted between the children of Abraham and their relatives in the old home, shows that they *still retained* among them the knowledge of Jehovah as Laban did when he erected the pillar Mispah as a witness between himself and Jacob. Melchisedek, in Abraham's time, was a Priest of the most High God, having his knowledge of him by tradition, and having his office from the same source and to this Priest of the traditional faith and of the antediluvian dispensation Abraham, the called of God, as the head of the new dispensation paid tithes. Reuel, the father-in-law of Moses, and his son Jethro were Priests in succession, of the True God, having their faith and office by the traditional knowledge of the True God. And Jethro when he came to meet Moses and the children of Israel in the wilderness took a burnt offering and sacrifices for God: and Aaron came and all the Elders of Israel to eat bread with Moses' father-in-law before God. Exodus, 18; 12. The Speaker's Commentary remarks on this verse thus, "This verse clearly shows that Jethro was recognized as a Priest of the True God. The identity of religious faith could not be more conclusively proved than by the participation in the sacrificial feast." Balaam in the land of Moab, while he did not live according to his knowledge of the truth, yet had much knowledge of the True God and of revealed truth. Job in the land of Uz: who probably lived about the same time as Moses, and who would appear to have received his knowledge by tradition from

the Patriarchs, and not through Abraham and Moses, had a very extensive knowledge of many of the deep mysteries of God. His neighbors also had much knowledge of divine things. Job has left us one of the clearest testimonies to the fact that the Patriarchs had a knowledge of the resurrection of the body, that is found outside of the New Testament, when he says, "and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19 and 26. Such is some of the incidental testimony which the Sacred Scriptures afford us of the existence of the knowledge of divine truth which was found among some of the tribes in Western Asia, as late as the time of Moses and which knowledge came to them by tradition from Noah and his sons. Yet it *is* strange that no special reference is made to this previous revelation in the Old Testament. But there are two considerations either of which are sufficient to account for the fact that this knowledge is not referred to in the Sacred Scriptures, but both taken together may satisfy even the most doubting. When Moses received the pattern in the mount, after which he was to make the Tabernacle and its utensils, he received this special command, "And look that thou make them after their pattern, which was shewed thee in the mount." Ex. 25; 40. We may suppose that this same principle was applied to everything as well as to the Tabernacle and its utensils. By this time some error had mingled with that which had come down by tradition; and in reproducing the revelation it was vitally important that nothing should be received in the Sacred Text, but that which came by special revelation. The other principle is this, that when written records take the place of that which comes by tradition—the tradition is soon forgotten and laid aside by reason of the more excellent and reliable mode of preserving their knowledge. Rev. J. P. Thompson D.D. in supplementing the article on Egypt in Smith's Bible Dictionary gives the following summary of the important Doctrines of revealed truth, which are contained in "The Book of the Dead," which was so long interred with the dead, and recently recovered to assist us in studying the history of the past. "The immortality of the soul, the rehabilitation of the body, the judgment of both the good and bad, the punishment of the wicked, the justification of the righteous, and their admission to the blessed state of the gods."

In a paper which Rev. John Chalmers LL.D., prepared for the International Congress of Orientalists held at St. Petersburg in Sept. 1876, entitled "Chinese Natural Theology," Dr. Chalmers, amongst others, notes the following doctrines of revelation as referred to in the Chinese Classics; viz., "The Omniscience, the Benevolence, the

Righteousness, the Mercy, the Decrees, the Universal Government of Shangti. That Shangti is to be reverenced, to be served, prayed to, and sacrificed to. The Rulers are appointed by Shangti, and that the people are dependent on Shangti. That the spirits of the just are in Heaven. Shangti made man with a good nature. Men in doing evil violated the divine law and their own nature. No man is now perfectly good." Prof. Tyler in "The Theology of the Greeks Poets," thus speaks of the religious views of the Greeks as presented by the poets. "According to the Homeric representation, nature recognizes the gods, not as creator, but as Lord and Master." "Nearly related to the power over nature, is the power which the gods possess to change at will the human body." "The gods also direct and control the minds of men at their sovereign pleasure." "The gods have the absolute disposal of the destinies of men." "A noble wife is from the gods." "In the early ages of the world, the gods had frequent and familiar intercourse with men." "Besides these personal appearances, the gods manifest their presence or their will by signs, wonders, and prophetic voices." "The worship of the gods is as universal among men as the feeling of dependence from which it springs." "The gods claim, as their special honor and prerogative offerings at the hands of men." "Punishment is the penalty due to sin." "As to the punishment of sin in another world Homer is explicit only in regard to great criminals." In the Cyclopaedia of Biblical Literature in the article on Egypt it is said, "as there are prominent traces of primeval revelation in the ancient Egyptian religion we cannot be surprised to find certain resemblances to the Mosaic law." This is a remark that applies with equal force to the religion of every one of the ancient nations. Thus the late Prof. Lewis in his discussion of the "Primitive Greek Religion" remarks; This comparatively pure monotheism or this almost exclusive Jove worship, was a characteristic of the Dodonean Cultus. The worship and belief which formed so striking a characteristic of the earliest inhabitants of Gaul and Britain, was essentially the same with the Jove worship of Dodonea, that had been set up as a memorial of *one still more pure and primitive*." The impression made upon the mind of Mr. Layard when exploring the ruins of the Ancient Babylon is expressed by him thus; "It is found," he writes, "that idolatry *was introduced* among the people when men had *a better knowledge of the True God* than afterwards prevailed; idolatry did not grow up as a religion of nature, by the ineffectual efforts of men to find the True God. But idolatry was introduced as an expedient of men, because they did not like to retain the knowledge of God in their knowledge. This is

shown in the fact that the earliest representations of God in their sculptures are the best, and *immeasurably exceed* anything of the kind existing in after ages: especially in their approach to the *true idea of God.*" Layard quoted in "God in Human Thought."

Thus we have the proof from the best authority that very distinct statements of revealed truths in regard to God, His attributes and worship are found in the earliest annals of the Egyptian, Greek, Babylonian, and Chinese nations, as well as among many different families and tribes of the descendants of Shem, in Western Asia. In Babylon, Assyria, Egypt, Greece, Rome, Syria, China, and India we find a supreme god. At the head of the Assyrian Pantheon stood "the great god" Asshur. His usual titles are "the great Lord," "the King of all the gods." Sometimes he is called "the Father of the gods," though this is a title which is more properly assigned to Belus the chief god of Babylon. His place is always first in invocations. He is regarded throughout all the Assyrian inscriptions as the special tutelary Deity, both of the Kings, and of the country. He places the monarchs upon their thrones, firmly establishes them in government, lengthens the years of their reigns, preserves their power, protects their forts and armies &c. "Rawlinson's Ancient Monarchies," quoted in "God in Human Thought." These ideas of the tutelary god were nearly the same in all these nations except that in China their continuance in the possession of the throne, depended upon their ruling for the good of the people. They are remarkably similar to those which the Old Testament teaches in regard to the relation that Jehovah sustained to the Jewish nation. And it is to be noted that these ideas were prevalent among these nations *before* the Jewish Theocracy was established.

The question to be answered is this, How did this knowledge of revealed truth become known to so many nations so widely separated from each other? The answer we propose for the consideration of Biblical students is as follows; A complete revelation of divine truth, as to the nature and perfections of God, his relation to mankind in watching over, preserving, and blessing them, hearing their prayers, and the duties they owe to Him, the worship which He had established among men, the rewarding of the righteous, and the punishment of the wicked both in this life and the life to come, the resurrection of the dead, the blessedness of Heaven, and the torments of hell, the final judgment of all men before the great Judge of the quick and the dead, in relation to the coming of the Redeemer of men, who was to be the seed of the woman, born of a virgin, by the immediate power of God, that in his day there was to be a period of great happiness

and peace, was made known to the people on earth before the flood. This knowledge was preserved by Noah and his sons, and made known by them to their descendants after the flood. When the dispersion came, at the time of the confusion of tongues, and these people scattered to the several parts of the earth they carried with them this knowledge of the truth, made known by the revelation before the flood. Some nations carried a clearer knowledge of some truths than of others. If we accept the opinion of the late Sir William Jones, that Noah went with some of his descendants to China, this will account for the Chinese having preserved the knowledge of this early revelation to a greater extent and with greater purity than any other nation.

We suppose that Jehovah was in a peculiar sense the God of his chosen people before the flood; His name being called upon them, that He guarded, defended, and blessed them. In remembrance of this when the various nations had corrupted their way, and made to themselves gods, which are no gods, each nation selected the chief god of its pantheon to be its tutelary god seeking specially his blessing and protection. As this theory in our judgment explains all the main facts of the case, accounts for the fragmentary knowledge of revealed truth which is found among all ancient nations, for the many myths and legends that show a knowledge of and a connection with the early history of the race, which are found among all the nations of the earth, we conceive that it has a just claim to be received by Biblical students as the correct theory till a better one is proposed, and as such we submit it to their thoughtful consideration.

A. P. HAPPER.

THE ANCIENT DYNASTIES OF BEROSUS AND CHINA
COMPARED WITH THOSE OF GENESIS.*

BY REV. T. P. CRAWFORD, D.D.

BEFORE entering on the main part of the subject for discussion, it will be necessary to give some account of Berossus, the great Chaldean historian, and how his List of Babylonian Dynasties, both before and after the Deluge, have come to our times.

Berosus was priest of the Ancient Temple of Belus at the city of Babylon, in the days of Alexander the Great and his immediate successors. He flourished as a man of learning towards the end of the third century before Christ. Having first acquired a knowledge of

* Chapters 5 and 11.

the Greek language in his native city, he afterwards went into Greece and opened a school of Astronomy. By his assiduous labors there, he gained for himself distinguished fame and a statue with a golden tongue erected by his pupils in the Gymnasium of Athens.

While at Athens Berossus composed his celebrated history of Chaldea in the Greek language for the benefit of his pupils and other scholars, contained in three large volumes—all of which, except his List of Dynasties and a few other extracts, were unfortunately lost at a very early day.

Berosus, as Priest of the temple of Belus, had free access to all its ancient Records, as well as to all the learning and traditions of that renowned people. He was beyond doubt a most eminent scholar, and in many respects well prepared for the work of a historian. It is said that his books were written with "a serious regard for truth." Josephus always treats him with the profoundest respect, representing his works and the Chaldean Records as having a "great agreement with the Hebrew Scriptures," and gives us several valuable extracts from his 'lost history.' The most valuable perhaps of all is the List of Babylonian Dynasties, which is not found in Josephus, but in Eusebius and Syncellus, two Christian writers of the 4th and 8th centuries of our era. This List however, was not taken by them direct from the works of Berossus, but from those of Abydenus, Apollodorus, Alexander Polyhistor, three Greek historians of an earlier date than themselves. According to their statements, "Berosus narrates that there were at Babylon the writings of many authors, preserved with the greatest care, comprising a history through many myriads of years, in which was contained an account of the *computations of time*, the history of the heavens, the earth, and the sea; also the birth of mankind, the reign of kings with their memorable deeds."

The cuneiform tablets recently discovered and translated by Mr. George Smith show clearly that the early Chaldeans had such ancient writings, and that they agreed in many respects with the book of Genesis. But I cannot dwell longer on these interesting facts, the only point to which I wish to direct the attention of the reader now being Berossus' List of Babylonian Dynasties and the length of their reigns as we now have it through the medium of his various copyists.

Leaving out all matters not relating to the line of chronology running through the list, I give it here as taken from the last work of the lamented Mr. George Smith, called "Ancient History of Babylonia from the Monuments."

TABLE OF BABYLONIAN DYNASTIES.

(“From Berossus by Abydenus”)

“Period Before the Deluge.”

1. “Alosus of Babylon, the Shepherd of the — Yrs. people, for	10 sari, or 36,000
2. Alaposus, or Alaspous, for	3 sari, or 10,800
3. Amelon, of Pantibibla, for	13 sari, or 46,800
4. Ammenon, of Chaldea, for	12 sari, or 43,200
5. Amegalusos, of Pantibibla, for	18 sari, or 64,800
6. Daonus, the Shepherd of Pantibibla, for	10 sari, or 36,000
7. Eudoseskus of Pantibibla, for	18 sari, or 64,000
8. Amempsunus, a Chaldean of Laranka, for	10 sari, or 36,000
9. Otiastes, a Chaldean of Laranka, for	8 sari, or 28,800
10. Sisithrus (or Noah) his son, for	18 sari, or 64,800

From the reign of Alorus to the Deluge were 120 sari, or 432,000

These enormous figures will be treated of further on.

“Period After the Deluge.”

“First Dynasty of 86 kings, for 34,080 years, or for 33,091
years? headed by Evekous for 4 *neri*, or 2,400 years; and his son
Cosmosbelus for 4 *neri* and 5 *sossi*, or 2,700 years.

Their five next successors were ;—

Posus for, .. . . .	.. . . .	35 years.
Neeubes, for .. . . .	.. . . .	43 "
Nabius, for .. . . .	.. . . .	48 "
Oniballus, for .. . . .	.. . . .	40 "
Zinzesus, for .. . . .	.. . . .	46 "

Second Dynasty of 8 Median kings, for 224 years.

Third Dynasty of 11 kings, for ? "

Fourth Dynasty of 49 Chaldean kings, for 458 "

Fifth Dynasty of 9 Arabian kings, for 245 "

1. Mardokeutes .. . . .	.. . . .	45 years
2. Sisismardakos .. . . .	.. . . .	28 "
3. (Wanting) .. . . .	.. . . .	— "
4. Nabius .. . . .	.. . . .	37 "
5. Daranus .. . . .	.. . . .	40 "
6. Nabonnabus .. . . .	.. . . .	25 "

Sixth Dynasty consisting of Simisanis. ?

Seventh Dynasty of 45 Assyrian kings, for 526

Eighth Dynasty of 2, Phulus and Nabonassar. ?

These end the two Tables of Berosus as they have come to us through many hands, and containing many difficulties. Looking at them as they now lie before me, several things strike my mind with peculiar force. One is, that their author meant to give a continuous line of *human* governments and chronology from the beginning of Chaldean history down to the reign of Nabonassar, and that therefore they are of inestimable value. Another is, that the antediluvian Table has suffered very little in the transmission, and that we now have it substantially as the author gave it, excepting the after blending of the human and zodiacal period into one, through the double use of the 10 dynastic names. But on the other hand, the post-diluvian Table seems to have suffered considerable mutilation, and therefore it is much more difficult to understand.

The language throughout the two Tables has an ancient flavor about it, and in various ways evinces the fidelity of the author. For instance ;—

1. When the original Documents *name* the Dynasties he names them, and when they *number* them, he numbers them; where they give the length of reigns in *sari* he gives them in *sari*, and when they give them in *years* he gives them in *years*.

2. The whole time is divided into two grand periods—before and after the Deluge—and the reign of every dynasty or king given *in years* is of a reasonable length, hence the fair inference is that those which are given in *sari* are of reasonable lengths also.

3. The succession of Dynasties is clearly *human*, every name in the line being that of a man. No god, hero, or giant ever forms a link in the chain.

4. The nationality, native city, and other things peculiar to the founders of most of the dynasties or of the dynasties themselves, are mentioned in a very matter of fact way, as if the author were recording, not myth, but history.

I would also call attention to the fact that the 10 leading names in the first Table are never called 'kings,' or 'dynasties,' but simply Alorus, Alaparus, &c., &c. The strong presumption is that they are applicable to either, being the Titles given to the founders of ruling families or to their governments, used in a manner which has long prevailed in China; as Hia, Shang, Cheu, terms designating the dynasties themselves as a whole, or any individual head of them. China, I believe, retains very much of the old Chaldean learning and civilization, such as the naming of dynasties, the divisions of time, and other institutions or customs far too numerous to mention here. China is doubtless one of the very best fields in which to find antedi-

luvian remains—far better than the Mounds of Babylonia, as they are here in a much more perfect state. The early, or what is popularly called the Fabulous history of China, furnishes the means by which to clear up many difficulties in the science of chronology.

The Chinese evidently obtained their early Records as to the origin of the world and the successive governments of mankind from the same source as the ancient Chaldeans and Hebrews. Though differently grouped they all cover the same ground, and mutually explain each other. I will now give

THE CHINESE TABLES.

	Years.
1. Pwan-ku, or the Reign of Chaos.	?
To this period no definite number of years is assigned.	
2. Tien-hwong, or the Reign of Heaven.	
This period is divided into 13 successive epochs of 18,000 years each	$= 234,000$
3. Ti-hwong, or the Reign of Earth.	
This period is divided into 11 successive epochs of 18,000 years each	$= 198,000$
	$(\text{The same as Berosus}) = \underline{\underline{432,000}}$

These three together are called the "Former Heaven and Earth."

4. Jin-hwong, or the Reign of Man.

This period is divided into 9 successive epochs, together making

= 45,600
This is a kind of pre-historic, or what may be called, a pre-Adamic age.

5. The ten Ki, or Periods of Time.

Counting from the Origin of heaven and earth to the Birth of Confucius, 481 b.c., the whole space is divided into 10 Ki or periods, making according to certain versions, 3,276,000 years.

Other versions, 2,276,000 "

Some suppose it to be, 276,000 "

Others " " " 167,000 "

Or even, 29,840 "

The Chinese Records and Commentators having first given their various speculations as to the origin and united age of Heaven, Earth, and Man, to the days of Confucius, then drop the whole subject and take up the historical part in a manner exactly similar to Berosus and the book of Genesis.

Thus :—

6.—DYNASTIC PERIODS, OR GOVERNMENTS.

	CHIEFS,
1. Keu-t'eu ki	9 Sze (氏).
2. Wu-lung ki	5 Sze „
3. Sheh-t'i ki	59 Sze „
4. Hwo-loh ki	3 Sze „
5. Lien-t'ung ki	6 Sze „
6. Shü-ming ki	4 Sze „
7. Sün-fei ki.....	22 Sze „
8. Yin-t'i ki.....	13 Sze „
9. Shen-t'ung ki	88 Shi (世).
10. Suh-yih ki	7 Rulers.
to the Hta Dynasty.	

The names of the *Sze*, or chief rulers, are given in the 2nd, 7th, 9th, and 10th, *ki*, but there is no mention of the *years* of their reigns till towards the close of the 9th or *Shen-t'ung ki*, and such doubtless was the original state of the tables of Berossus, as well as of all the ancient Records of Babylonia. I regard these Chinese annals of great importance an account of the light they throw on the primitive ages of the world, and the last, or dynastic portion of them as in the main true to facts, and as veritable history.

Let us now enquire into the meaning of the term '*sari*' and the origin of those enormous years which stand as the equivalents of it in the antediluvian Table of Berossus.

Those figures were not put there by Berossus himself, but by his copyists. Their presence has well-nigh destroyed the validity of his testimony. They ought to be relegated to the first or theoretical portion of his table, the same as in the Chinese, and then all would be plain ; but unfortunately, his copyists left out the kosmical part of his table, and transferred the vast figures found there to his second part, or dynastic Table. Thus a most valuable bit of ancient history was converted into the absurdest of fictions, as I feel prepared to maintain. The Table, like the Chinese, originally ran thus as I believe.

"Alosus .. . . . .	..	10 sari.
Alaposus .. . . . .	..	3 sari.
Amelon .. . . . .	..	13 sari.
Ammenon .. . . . .	..	12 sari.
Amegalosus.. . . . .	..	18 sari.

Daonus	10 sari.
Eudoseskus	18 sari.
Amempsunus	10 sari.
Otiastes	8 sari.
Sisithrus	18 sari.

From the reign of Alosus to the Deluge were 120 sari."

The term 'sari' is the plural of *sarus*, the old Chaldean or Hebrew word, *sar* Grecianized, and originally meant a "Prince, Ruler, Chief, or Head-man." It is radically the same as the Chinese *Ser* or *Sze* (氏) a "Family—one of a Clan or Gens; after a name, it once denoted the head of a Clan as an ancient title of honor; after a principality it denoted the ruler. (But now after a name, it indicates that the person is a woman). It is the word which occurs so frequently in the Table of the Chinese Ten ki above quoted,

It is also the Arabic *Sheik*, the Persian *Shah*, the Russian *Czar*, the Hindoo *Saura* and the English *Sire* or *Sir*.

Sar, it seems, was also used among the ancient Chaldeans for an age or cycle of time—60 years, not for the average *reigns* of the Chiefs, but for the average *length of their life-times*. In China 30 years is a generation, and 60 years a life-time by common consent.

Berosus for some reason or other did not give the length of the *sari* in *years*, but left them as they were in the original annals from which he copied. This omission put his readers into a state of painful suspense. To remedy this defect Abydenus or some other of his Greek copyists undertook to render them into years. Syncellus (8th. cent. A.D.) says "Berosus wrote in *sari*, *neri* and *sossi*, of which a *sarus* is 3,600 years, a *nerus* 600, and a *sossus* 60." Again when quoting from Abydenus, an early copyist of Berosus' Tables, he has these vague words: "It is said that the first king of Chaldea was Alosus who reigned for 10 *sari*. Now a *sarus* is esteemed to be 3,600 years, a *nerus* 600 and a *sossus* 60."

Here we have for the first time the length of the *sarus* and also the origin of those fabulous periods put opposite the ten names in the first Table of Berosus, the estimate being made on no better ground than the vague statement that; "Now a *sarus* is esteemed to be 3,600 years." By whom it was so 'esteemed' Syncellus does not stop to tell us, and any one on far better grounds may say it is esteemed not to be 3,600 years when referring to human chronology; for no one in his senses could represent either a man, or a dynasty of men, as reigning from 10,800 to 64,800 years as in the case under consideration. The sum is too enormous for a sane man to write

under his own name, or for another to believe for a single moment. Further, the language above quoted proves conclusively that Berosus did not render his *sari* into years; for had he done so there would have been no necessity whatever for the two sentences,—“Berosus wrote in *sari*, *neri* and *sossi*;” and, “Now a *sarus* is esteemed to be 3,600 year, a *nerus* 600, and a *sossus* 60.”

Whether Syncellus quoted from Abydenus direct or from some intermediate writer I am unable to say, but the presumption favors the latter view since Syncellus flourished nearly 800 year after Abydenus, whose works like those of Berosus, had long been lost. But this is not all. Eusebius of the 4th cent. A.D., quoting from Polyhistor, after giving from him the Table of Berosus and the sum total of the names as “10 kings” and 120 *sari*, says; “Now they say that these 120 *sari* amount to 432,000 years, since a *sarus* is 3,600 years.”

He then goes on to say; “These things Alexander Polyhistor narrates in his books; but, if any one yields credence to these books boasting of so many myriads of years, he must likewise believe many other manifestly incredible things which they contain.” Thus Eusebius, the great Christian historian, 400 years prior to Syncellus can put the value of the *sarus* on no better ground than the indefinite expression, “Now they say”—meaning, the people say, or the books of Polyhistor say, which I cannot tell, but of his want of information as to the length of the *sarus* and of his utter want of faith in Polyhistor’s vast figures he leaves no doubt in his reader’s mind. Again there has never been any sort of agreement among either Greek or English scholars on the subject. Africanus (A.D. 231), and Polydorus (A.D. 400) both reckon the *sarus* at 10 years; Suidos (A.D. 900) at 18½ years; Latham at 4 years 340 days; Roske at 23 lunar months. How many other estimates have been proposed I know not: but I feel certain that Berosus gave none. It has yet to be discovered, a thing not impossible to modern means and modes of investigation it is hoped and believed.

China holds certain data which, along with others already in our possession, may enable us to effect the solution. Some knowledge of her language, customs, and early history, gained during a long residence in the country has suggested to my mind a possible mode of ascertaining the value of the *sarus* and the length of human chronology. I now bring it before the public for the purpose of exciting those more favorably situated than myself to pursue the investigation till a satisfactory conclusion, or “scientific boundary” has been reached.

The Chinese people are the living mummies of the past. They seem to possess the most primitive forms and symbols of human thought and speech. Their mission through all ages has been the same—not development but preservation. Hence many things, tangible and intangible, which have long been changed, out grown, or lost in western lands, are still found here in actual daily use. Among these may be mentioned their unique history, their Horary and Sexagenary cycles for the division and computation of time, their patriarchal forms of government, and their peculiar modes of giving names and keeping family registers. These, and many other like things existing still among them, evidently had their origin in the highest civilized ages of the world.

The Chinese divide their history prior to the Birth of Confucius into ten Ki, or grand divisions. In the first or antediluvian portion consisting of 8 Ki, they seem to have kept the line of time, like the ancient Chaldeans, by counting the Chiefs (*sze* or *sari*) who hold successive sway: in the middle portion, by counting the *shi*, or generations: In the latter portion by counting the *years* of the various reigns, the *sze*, or *sar*, standing for a space of 60 years, or the average life-time of a Chief in the first portion of their annals, the *shi* for 30 years or a generation in the middle, of the numbered years of individual reigns in the last. These are the three natural modes of keeping time which have done duty in the various ages of the world.

After the Flood, both the Chinese and Babylonians, through the habit of reckoning by generations and the years of individual reigns, seem to have lost the value of the antediluvian *sze* and *sar* or *sarus*; and hence the difficulties which they have experienced in determining the length of that part of their history. We have also inherited their confusion and fallen into all sorts of errors, some making the time much too short, others much too long, and many giving up the question in utter despair.

The original documents from which the Tables of Genesis were primarily taken doubtless kept time by the *sar* and *shi*, but Moses or some other Hebrew scholar who knew their value translated them into years. Thus we fortunately have them there as fixed factors on which to rely in our efforts to determine the great and important matter of chronology. The above suggestions will come out more clearly as we advance with our argument.

There are many reasons for believing that the ancient Chinese and Chaldeans alike obtained their cycles and general astronomical knowledge from the still more ancient Accadians; and they in their turn from the early portion of their antediluvian ancestors.

Genesis, chapter first, verse eleven, says; "And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days and years."

Chinese history says that the "Heavenly Ruler in the beginning engraved the names of the 10 *stems* and 12 *Branches* (certain signs) by which the position of the years are determined," meaning the Horary and Sexagenary cycles according to which time has been kept from the commencement of human records. Their histories also give the ancient names of these Stems and 'Branches' which are evidently of foreign origin. Josephus (B. I. Chap. 2. Sec. 3), speaking of the days of Adam and Seth, says; "They were the inventors of that peculiar kind of wisdom which is concerned with the heavenly bodies and their *order*. And that their inventions might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the violence of water, and at another by the force of fire, they made two pillars, the one of brick, and the other of stone. They also inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood the pillar of stone might remain and exhibit those discoveries to mankind, as well as inform them that there was another of brick erected by them." He further adds, "Now this remains in the land of Siriad to this day." Doubtless these old tables formed part of that inscription.

Berosus says, as before quoted, that the "Babylonians had the writings of many authors, preserved with the greatest care through a vast period of years, containing an account of the *computation of time*, the history of the heavens, the earth and the sea, also the birth of mankind, the reigns of kings and their memorable deeds."

Mr. George Smith says that "Our astronomical system came originally from the plains of Chaldea." He also says that "The Accadian literature was very extensive; that the libraries with which the country was stocked were full of treatises on branches of knowledge pursued by the ancient Chaldeans; one of the most famous of these libraries was at Agané established by Sargon. It contained the great Babylonian work on astronomy and astrology in seventy books which was called the 'Illumination of Bel,' and was afterwards translated into Greek by Berosus." Further on he says, The Legends of the Creation were brought to Nineveh from the library of Cuthah, and those of the Deluge from the library of Enech; that the 'Mythologic Epic' was divided into twelve books, each answering to a sign of the zodiac and the Accadian month which was named after it. The

account of the Deluge is found in the eleventh book which corresponds to the sign Aquarius and the "rainy month of the Accadian calendar."

Thus we see how very hoary with age these astronomical works are and how complete was the civilization of that ancient people.

It now remains to show how probable it is that the Chinese time-tables still in use are but a copy of those Accadian ones which Berossus translated into the Greek language, and they in their turn only a copy of those inscribed by the sons of Seth on the 'two pillars' mentioned by Josephus. At all events the authors of the antediluvian annals found in Berossus, in Chinese history, and in the book of Genesis all seem to have kept their chronology according to a cycle of 60 years. This cycle was not *originated* by *Hwong-ti* in B.C. 2,637 as some have supposed, but only its ancient terms were translated and adapted by him to the *naming* of the years. The Chinese opinions as to the origin of the time-tables strikingly correspond with the statement of Josephus, while western scholars generally regard them as the most ancient astronomical productions in existence and found alike among all the historic nations of the world. In short, the knowledge of these tables made them historic nations by enabling them to preserve their public annals in harmony with the revolutions of time; and I think I may safely say that they obtained them, either directly or indirectly, from the same source—those early ancestors, who took the precaution, according to Josephus, to inscribe them on pillars of brick and stone in the land of Siriad, for the express purpose of preserving the knowledge of them among the generations of men.

These old antediluvian Patriarchs, it seems, were not mistaken in their calculations, since by their aid the history of mankind from that time, as found in the fragments of Berossus, the Chinese annals, and the Hebrew Scriptures have come down to our late day without serious break or flaw in the line of chronology.

Further, this old cycle of 60 years has a manifest foundation in nature—a double foundation I may say—first, in its being the average life-time of ruling Chiefs, and second, in the conjunction of the three superior planets, Jupiter, Saturn, and Mars, in the same sign of the zodiac once in about every 60 years. Their conjunction being very conspicuous in the heavens it would be early taken as a cycle or measure of an age. That such is the origin of it will appear most clearly from the following quotation. Dr. Burgess in his translation of a Sanscrit astronomical work called the *Surgo Siddantha* says; "It states in reply to a question as to how many modes of reckoning time there are, that there are nine; namely, that of Brahma, of the gods,

of the Fathers, of Prajapati, of Jupiter, of solar, of civil (or *saura*), of lunar, and of sidereal. Of the four modes namely, solar, lunar, sidereal, and civil time *practical use* is made among men. By that of Jupiter is to be determined the year of the cycle of 60 : of the rest no use is made." From this Sanscrit source we find that the cycle of 60 years is called *saura*, or *civil* time ; that is, the one by which public annals or history is kept.

Now this Sanscrit word '*saura*' is evidently the same, etymologically as the *sar* or *sarus* of Berossus and the Hebrew, and also the same as the *sze* of the Chinese early annals. Thus a *saura*, *sar* (*sosus*) or *sze* used as a measure of time is a period of 60 civil years so called and reckoned because it was the average age of ruling Chiefs or kings in ancient times. Dr. Williams, in his great Chinese Dictionary, page 355 says ; "The sexagenary cycle is the only mode of reckoning years employed by the Chinese."

Now, since 'this is the only one used in China,' India and other ancient Asiatic nations for historic purposes, we conclude that the *sarus* of Berossus and the *sze* of China as found in their ancient *tabulated* annals stands each for a period of 60 'civil' years.

Such great cycles as 3,600 years ; 216,000; 518,400; 3,276,000, and the like were only used in astrological speculations as to the revolutions of the zodiac, the incarnation and succession of the gods, and other notions connected with the doctrine of metempsychosis ; but never in matters of human history.

The Chaldeans, at a very early day exalted their 10 chief antediluvian Patriarchs to mansions in the zodiac, each section of which amounting to 43,200 years and the whole circuit to 12 times that number, or to 518,400 years. Mr. Lenormant, treating on this subject in the Contemporary Review of April last, says ; "Now that we know exactly the Chaldean calendar, we are able to understand some of the cyclical system which had assimilated the 12 months of the year to the 12 parts (each of 43,200 years) of the great period of 518,400 years, and transformed the 10 antediluvian kings into representatives of 10 (out of 12) of the solar mansions" & 6.

Now 'it seems that Berossus' Greek copyists got hold of this 'great solar cycle,' mistaking the position of the patriarchs as gods reigning over 10 of its mansions, equal to a total of 432,000 years there—for that of their actual earthly reigns as men, which we learn from Genesis were equal to only 7,200 years ; that is to 120 *sari* of 60 years each. Or they may have gotten hold of Berossus' computations as to the duration of his former heaven and earth which

were probably very similar to those of the Chinese annals where the 432,000 years are assigned to the united reigns of T'ien and Ti-hwang. As Genesis gives only earthly reigns in *years*, we get the real value of the *sarus* and *sze* and find that their Patriarchal dynasties were of a reasonable length. We are thus enabled to relegate all the enormous figures in the Lists of Berossus and China to their place in the zodiac, the divisions of which in process of time came (at least in Babylonia) to bear the names of the Head Patriarchs of the antediluvian age, and this led to confusion among more modern scholars. Having thus cleared the field we are ready to compare the actual dynastic periods of the Chaldean and Chinese records with those of the Hebrews. They all manifestly pass over the very same time and though dividing it differently, give the same, or parallel lines of human history and chronology. But before instituting this comparison it will be necessary to make a few remarks on

THE TABLES OF GENESIS.

1. The First Table of Genesis, or Hebrew chronology, does not begin with the creation of man (Ch. 1. 28) but with the father of Seth, (Ch. 5. 3), the great Head of the Jewish race, continuing it along the chosen line of Seth without a break down to the close of the Old Testament history.

2. The Antediluvian Table, as we now have it, is a highly condensed and artificial production, evidently made up from previously existing documents by some one after all the events had transpired. It is only an epitome of names and dates.

3. The names in each section should be taken, like those in the Lists of Berossus and China, as the names of Dynastic Periods going under that of their respective Founders.

4. Each section is composed of two distinct parts, and a summing up which is not necessary to consider here since it adds no new dates. The first part gives the length of the life of the Founder of the Dynasty, and, as introductory, also the name of the son whose *descendant* became the Head of the next dynasty; the second part gives the length of the dynasty itself with a mention only of the "Sons and daughters" whose additional reigns completed the period.

Thus :—

Adam (the founder of the house) LIVED 130 years: And he begat Seth.

And the days (of the house) of Adam after begetting Seth were 800 years.

And Seth **LIVED** 105 years : And he begat Enos.

And (the house of) Seth lived after begetting Enos 807 years.

And Enos **LIVED** 90 years, &c., &c.

The verb '*lived*,' in the Hebrew, as in all other known languages, when *preceding a given date* is always used of death, or a cessation of being, at or in a place, and of nothing else; for '*lived*' and '*died*' are correlative terms, the one always implying the other, as 'Adam *lived* 130 years'—implying his death at that date; or, Adam *died* at 130 years of age—implying that he *lived* to that date. 'Seth *lived* 130 years.' John Smith *lived* 60 years.' Enos *lived* 90 years.' Uncle *lived* 40 years. Joseph *lived* 110 years.' (see Gen. 50. 22.) &c. Examine the use of the verb "*lived*" preceding dates in all places where it occurs in the Old Testament. Again, when a birth or any other event takes place at a given date the verb '*lived*' is *never* used, but the verb *was*, the adjective *old*, and the adverb *when*, or their equivalents, are always employed to express the fact; As "Abraham *was* an 100 years *old*, *when* his son Isaac *was born unto him*." (Gen. 21. 5). Isaac *was* 40 years *old when* he took Rebekah to wife' (Gen. 25. 20), &c., &c. In English as in Hebrew we never say Mr. Brown *lived* 30 years and begat a son; or he *lived* 40 years and wrote a book &c. But we would say he *was* 30 years '*old*' *when* his son Seth or James *was born*; He *was* 40 years *old* *when* he wrote a book, built a house, or performed any other deed. Thus we should understand the words '*lived*' in the Tables of Genesis, and then we shall see that the lives of the chief Patriarchs as well as the duration of the dynasties which bear their names are of a natural and reasonable length. But I have not time and space to dwell on these matters here. The reader can see the whole subject discussed in the little work called, "The Patriarchal Dynasties."

5. There are four ways of reckoning the dates given in the first Table of Genesis which are as follows. First, by adding the first occurring dates together; second, by adding the middle dates together; third, by adding the last dates together; and fourth, by adding the middle dates to that of Adam's personal life as the era begins with his birth, or creation, as every one may prefer to call it. This fourth mode has the preference over all others, since Hebrew eras begin from the birth of their Heads; as Adam, Shem, Abraham, and Christ, and since this mode makes the length both of human life and dynastic periods correspond to a reasonable faith and to probable facts.

Thus :—

	LIVED AS A MAN. years.	LIVED AS A DYNASTY. years.	SUM OF THE TWO. years.
Adam, . . . . .	.. 130	800 130	.. 930
Seth,	105	807	912
Enos,	90	815	905
Cainan,	70	840	910
Mahalaleel,	65	830	895
Jared,	162	800	962
Enoch,	65	300	365
Methusaleh,	187	782	969
Lamech,	182	595	777
Noah, . . . . .	..	500	..
To the Deluge.		7,200	

I regard this middle column as containing the true chronological dates and shall therefore compare those of Berossus and China with it alone. Most persons understand the Deluge as beginning at the *end* of Noah's 600th year, but I understand the language to mean that it began at the *commencement* of his 600th year, or just one month and 17 days after his dynasty was 600 years old. The next 100 years are accordingly associated with the name of Shem in the post-diluvian Table; but this question does not affect the general result as the time of the two grand periods united will be the same an either plan. The year of the flood stands by itself and may be reckoned with either table; but I cannot dwell on all the minute points which present themselves. It will require a book to do this great and complex subject the justice it demands. The present article is only designed to be a mere outline of a new and promising mode of studying chronology.

For the convenience of the reader I will now place the antediluvian Tables of Genesis, Berossus, and China side by side, arranged according to the views suggested throughout this essay; considering the names in each as those of Dynastic periods, and multiplying the *sari* and *sze* by the cycle of 60 years. We shall thus further ascertain the value of these terms since their sums will be the same as that of Genesis which are already given to our hand in terms of years. This is the standard by which the question must be tested. The former give the number of principal chiefs or life-times. Comparing

each dynasty, Genesis gives the number of years. It will also be well for the reader to bear in mind that Berosus begins his chronology from Alosus "the shepherd of the people," giving the sum of 120 *sari* to the Deluge; that the Chinese annals begin with Jin-hwong the Ruler of men; and give 120 *sze* to Yung-Ch'ing *sze* (the service-completed, consequently, Rest, or Noah); and that Genesis begins with Adam 'the man' or 'chief man' the Father of Seth, and gives to the flood 120 *shanah*, years, or cycles of years.* The starting and ending points are therefore the same in all, while the grouping of the periods are very different—showing that they have come down to us through independent channels. This is to my mind a very important consideration.

I will further remark that the Chinese annals during the first period are almost free from marvelous statements, and carry with them an air of sincerity as well as a flavor of great antiquity.

ANTEDILUVIAN PERIOD.

ACCORDING TO GENESIS.		ACCORDING TO BEROSUS.		ACCORDING TO CHINESE HISTORY			
Dynastic Names.	years	Dynastic Names.	Sari, Chiefs or Cycles	Dynastic Names.	Chiefs or Cycles		
1. Adam, ... {	130	1. Alosus,	10×60	600	1. Keu-t'u ki, ..	9×60	540
" " {	800	2. Alapous, ... 3	" 180	2. Wu-lung ki, ..	5 "	300	
2. Seth,	807	3. Amelon, ... 12	" 780	3. Sheh-t'i ki, ..	59 "	3,540	
3. Enos,	815	4. Ammenon, ... 12	" 720	4. " (3 in 1)ki	" "	...	
4. Cainan,	840	5. Amegalosus, ... 18	" 1,080	5.	" "	...	
5. Mahalaleel, ..	830	6. Daonus, ... 10	" 600	6. Hwo-loh" ki, ..	3 "	180	
6. Jared,	800	7. Eudoeskus, ... 18	" 1,080	7. Liен-t'ung ki,	6 "	360	
7. Enoch,	300	8. Amempsunus, ... 10	" 600	8. Sū-ming ki, ..	4 "	240	
8. Methusaleh, ..	782	9. Otiastes, ... 8	" 480	9. Sun-fei ki, ..	22 "	1,320	
9. Lamech,	585	10. Sisithrus, ... 18	" 1,080	10. Yin-t'i ki, ..	12 "	720	
10. Noah,	600	to Deluge, .....	...	to Yung-ch'ing, +	...	...
" " .....	...	...	...	(Noah ?)	...	...
<i>Shanah</i> , 120		7,200	...	120 = 7,200	...	120	7,200

The agreement between these three independent accounts is perfect! Why? Doubtless because they all come from the same original Documents which counted time by periods of 60 years; as we now do by centuries, or periods of 100 years. Again, the two

* See Genesis at the end of the Table, Chap. 6, 1-4. Thus, (the 3rd verse); "And the Lord said (to Adam ?) My spirit shall not always strive with man, for that he also is flesh; yet his days shall be 120 years"—cycles or years taken prophetically. This is, perhaps, the 'prediction of the Deluge by Adam,' mentioned in Josephus.

+ Yiu-t'i ki 13 *Sze* all old. 12 to Yung-Ch'ing *Sze* (庸成氏). 'Service-completed' —Noah ?

Chinese histories before me agree in the names and number of the *sze* composing this Table. The names of the *sze* are given in Wu-lung, Sun-fei and Yin-t'i ki, but not in the other ki.

After the Deluge the Chinese annals cease to reckon time by *sze* or groups, of 60 years, but do so by *shi*, generations, or groups of 30 years till they come down to Hwang-ti, the Head of the Shü-yih or last of the "Ten ki." From that point onwards it is kept in *years* the same as in Western lands. Notice that the character *shi* (世) is composed of three-tens (十) united, and when used numerically stands for the definite term of 30 years. The Chinese time table runs as follows:—

" 12 hours make one day,
30 days make one month,
12 months make one year,
30 years make one *Shi*, (or generation),
60 years make one *Cheu*," (cycle or life-time).

Now, since the *Sheu-t'ung ki*, or first period after the flood, contains '88 *shi** and the First dynasty of Berosus '86 kings,' I take the two as coming from the same source, and as covering the same space in chronology. I shall therefore count the '86 kings' of the latter as so many *shi* of the former, and multiply them both by 30 years. In this way we shall get the clue to the meaning of Berosus' ambiguous phraseology occurring in his first dynasty after the Deluge.

Again, a question arises here regarding the 350 years of Noah mentioned after the Flood. Shall they be thrown out of the chronological line or shall they be counted in it? The meaning of Genesis is to me uncertain, but on the whole it seems to favor the idea that they should be counted. As they should be left out only for unmistakable reasons I shall retain them in the proposed comparison, and see what will be the result. Still again, the post-diluvian Table of Genesis adds together the two numbers composing each section to give the length of the dynasty going under the founder's name. The portion of his life which had passed prior to his coming to the headship having already been left off by the author of the Table, and only the years of their *reigns* retained.†

In this respect it differs from the first. These their whole lives are given separately, and then the reigning portions are *included* in the second or dynastic column as has been already stated. I cannot dwell. The reader must carefully study the three accounts, as put side by side, for himself,

* These 88 *shi* are supposed to include the 2 *shi* of the Yung-ching *sze* in Yin-t'i ki after the Deluge.

† The Samaritan Text gives the whole life here, averaging 117 years a piece. The Hebrew 31.

POST-DILUVIAN PERIOD.

ACCORDING TO GENESIS.		ACCORDING TO BEROSUS.			ACCORDING TO CHINESE ANNALS.		
Dynastic Names.	years	Dynastic Numbers.	'kings' or sh. ⁱ .	years	Dynastic or Ki names.	世 sh. ⁱ .	years.
1. Noah,	{ 350 100	First Dynasty,..	86×30 2,580		Shen-t'ung ki, 88×30		2,640
2. Shem,	500	" " "	... given	"	"	...	...
3. Arphaxad,..	438	" " "	'kings' years	"	"	...	...
4. Salah,.....	433	Second "	8	224	"	...	...
5. Heber,.....	464	Third "	11*	300?	"	...	...
6. Peleg,	239	Fourth "	49	458	"	...	given
7. Ron,.....	239	Fifth "	9	245	"	...	...
8. Semog,.....	230	Sixth "	?	122?	Sü-yih ki,	7	485
9. Nahor,.....	148	Seventh "	45	526	From Hwong-ti		
10. Terah in Ur.	70	Eighth "	2	87?	to the begin-		
To the Birth of Abraham,	3,211 2,078	To the Era of Nabonassar,	... 4,542 747*		ning of the Hia-chao or Dynasty,		3,125 2,205*
To Christ, ...	5,290*	Total,.....	5,290		Total,.....		5,830

4.—The third Dynasty of Berossus has 11 kings, but the years of their reigns, from some cause, have failed to come down to us, being perhaps dropped on the way. This I have filled up with 300 years, a slightly less average than that of the 8 kings in the preceding Dynasty. 5. The figures in the sixth and eighth Dynasties are taken from Mr. George Rawlinson. I have forced nothing, but allowed everything to take its course, and the reader has the result. The agreement in both periods of time is most wonderful, only 40 years difference between the Chinese and the other two which are, in both cases, exactly the same! Does all this come by chance? Notwithstanding all the difficulties which the comparison of three accounts for so long a period of time encounters, the result is not only marvelous, but highly suggestive. I hope scholars will pursue the hint till the great and important subject of human chronology is settled on a firm and reliable basis.

The public mind needs to reach the truth as to the age of civilized man on the earth, and it can never rest till it has done so. Correct dates are essential to our mental comfort and usefulness, for

* Note 1.—The birth of Abraham is here given according to Hales. Usher puts it at B.C. 1996; Poole at 2157. 2. The Era of Nabonassar began at B.C. 747 according to the Canon of Ptolemy. 3. The Hia Chao (or Hia dynasty) is put by the received Chronology at B.C. 2205, by the 'Bamboo Books' at 1993 being 212 years less than the former.

all objects and events must arrange themselves in our minds according to their relations to each other in time and space. History without dates is an impossibility while false ones work all sort of confusion in our language as well as in our conceptions.

The opinion that man has existed only 6000 or 7000 years, and that the antediluvians lived as individuals over eight and nine hundred years can be no longer accepted by the students of history and science. The Hebrew Scriptures teach no such things, as the little work called the "Patriarchal Dynasties" previously mentioned clearly shows.

Putting the periods together, we have,
From the beginning of historic dates to the

Deluge,	7,200 years.
From the Deluge to Christ ..	5,290 "
From Christ to the present ..	1,880 "
grand total =	14,370 "

The above mode of treating the subject and its results are not offered to the public as conclusive, but for the purpose of provoking further research in the suggested direction, and with the conviction that abundance of material for the final settlement of the question is still in existence. I wish to collect all the Chinese histories and other records relating to the ages prior to the Hia Dynasty, collate them so as to ascertain the true text, with a view to a literal translation. I feel anxious that Western scholars should have the means of knowing and studying the notices of antiquity which have come down to us through the Chinese medium. The collection of these documents will be a long and difficult task. The writer will therefore be very thankful for any books or information bearing on the subject which the missionaries or other Chinese students may be so kind as to furnish him.

The two histories which I have followed in this article are called, the one, Fung Cheu Kang-kien (鳳洲綱鑑) by Wong Shi Ching (王世貞); the other, the Lu-Sze (路史) by Lu Ling-loh (盧陵羅).

Wong Shi-ching was "a celebrated scholar and historical compiler" of 1526—1590 A.D. Lu Ling-loh was a celebrated scholar of the Sung Dynasty and collector of notices relating to ancient times, some where between 420—477. A.D.



THOUGHTS ON CHINESE MISSIONS;
DIFFICULTIES AND TACTICS.

BY REV. TIMOTHY RICHARD.

Introductory.

THE lawyers of France during the French Revolution thought, and some of the leaders of science of to-day think, that when they have cited several instances of folly and error amongst theologians, religion is no more worthy of the honour once paid to it; and when they have exposed the weakness of others they seem to take it for granted that they have firmly established their own position. But this kind of one-sided argument, with which the press too frequently teems, will deceive none but the ignorant. The frightful barbarities of the Revolution itself, the tricks of alchemists, astrologers and geomancers are as inseparably connected with law and science as is the Inquisition with religion, still the wise will not give up law, science or religion because of these errors. So in the following pages if the weaknesses and errors of mission work be pointed out, let it not be thought for a moment that our missions are useless, or our plans altogether in vain; but rather let it be borne in mind that re-examination into principles is what must be continually going on in every *living* enterprise and the changes proposed need not involve any reflection on the sagacity of our predecessors. They laboured for *their* time and under *their* circumstances, but we prepare for *ours*. With this remark we enter on the subject of the Difficulties and Tactics of the China Mission field.

What mission work involves.

That mission work consists of nothing more than declaring that "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life," is only the thought of the most romantic of missionary tyros. That it involves extensive travelling for the distribution of books, daily preaching of the 'cross,' and a constant testimony against the sin of idolatry, is evident from the lives of most missionaries. But that it should involve much study of native books, much giving up of personal feelings for the sake of intercourse with the heathen, and much *humble learning* from many of their most devout minds, is not thought so necessary. Still in war nothing can be more disastrous than to underestimate the enemy's forces and power. It is no less so in religious conquest. Yet this often happens, partly out of our

partial systems of education at home, and partly from our having little leisure for study after commencing work in China. Knowing the true strength of the enemy, success will be on the side where numbers, ability, virtue, spirituality and art are on the whole the stronger.

Comparison of Christian and Heathen power. The ordinary meets the extraordinary.

I.—Let us look then first at the relative position of the combatants. The missionaries are men who are neither better nor worse than their fellow-students for the Christian ministry at home; while the Chinese bring to oppose us their picked forces, their sages, philosophers, poets and pious men of all ages. It is true missionaries can now call to their aid, the best books of the ablest men of the West, still *practically* this is of less value than some think, for most of the books were meant for a special time and country, and will suit no other as well. What was sufficient evidence of the truth of Christianity to the Jews was not so to the Gentiles; what was sufficient evidence to the Fathers was not so to the Middle Ages; what was sufficient to the Middle Ages was not enough for the 18th Century, and what was sufficient for the 18th Century is not altogether suitable for the present day. As scientific men must have new science primers from time to time, so must Christian missionaries bring new books to show progress in divine knowledge and in the interpretation of the Word of God. To plant the truth in new soil is no small difficulty, but this the missionaries must do in the midst of the teaching of men whose imaginations are filled with exaggerated ideas of the great scholars of their native country, whom they think of with unbounded veneration and respect. We have thus the *ordinary* to combat with the *extraordinary*.

Knowledge Political.

These leaders whom the Chinese follow are not lacking in knowledge more especially of Politics. We need not dwell on this as the chief aim of the millions of essays written constantly is 治國平天下, and any-one who has studied the classics from a political point of view cannot but be struck with the justice of their maxims and the breadth of their views, so unlike the pernicious errors of Machiavelli which prevailed so long in Western countries; nor are they like the despotic ideas of feudal times; and we doubt if there be a Christian ruler of the present day who would not profit by a perusal of them.

Historical.

Many of us on first arriving in China are in danger of undervaluing Chinese education, because they are not acquainted

with the sciences and religion of the West, and because they worship idols. Before pronouncing too decidedly on the question we might well consider, that though Spencer advocates a far greater study of the *sciences*, Arnold, Seeley and others advocate a more *historical* course. Law and politics are subjects scarcely yet introduced into *general* education in the West. It is only now that scientific Text-books for this purpose are being written. As for Biography, it occupies but a very minor position in secular instruction. Moreover, it would be well to weigh the *relative* importance of different subjects as estimated by English and Continental Universities, by Mill, Duff and others in England; and we should probably find that the Chinese though behind in some very important matters, may after all be ahead of us in others; at all events, if not so *general* in their historical research, yet more thoroughly acquainted with special parts, a plan recommended by our leading men now.

International.

As to International intercourse they are not so devoid of precedent as too many foreigners are apt to suppose. Whilst we in the West have the histories of the different nations of Europe to study, they have the *列國* whose histories are far from being uninstructive as to the success of different principles. They can verify the truth of their principles by appealing to results in their international intercourse, for the *principles* are the same whether in large or small states. Nor should we think that China is small because it is now but one nation. Its historical studies cover a third of the human race, and can our universities at home boast of a much greater proportion marked out for careful study?

Moral.

Moral teaching is another fort of theirs. On the integrity of this the Chinese base their polities, and however far they may be often from exemplifying it, still it is their ideal. One of the best foreign students of Confucianism says that its teaching is of "virgin purity." Nor is their virtue confined to their books.

Here we may remark that the first impressions of foreigners, or the impressions gathered from the majority of Chinese met at the ports, are very misleading. Foreigners have been looked upon in China somewhat as atheists and infidels are looked upon by the best people at home. It is only when the missionary knows the language and has adopted their habits and customs, in some considerable degree, that he has any chance of meeting the best as a rule, and therefore he alone has an opportunity of giving a correct judgment on the subject.

Virtues.

But to resume. In every province there are many officials who after tens of years hard service retire to their homes in poverty because they have been upright and honest. Some of these are very charitable when in office, helping many needy but worthy scholars. The same officials, who, owing to prejudice, treat foreigners badly, often treat their own countrymen well, just as good foreigners often through prejudice and ignorance treat the Chinese badly. Some Chinese lend to those in need, and when they cannot get back their money they prefer to burn the papers to going to law ; others subscribe to every priest that comes to beg ; some fast from meat all their life time ; others print moral books for distribution ; some have private chapels, and others support missionaries of their religion ; some make long pilgrimages, and others worship as regularly as any Christian ; some retire into solitude, some burn their limbs, while others rise several times a night to pray to their gods. There is far more devotion and self-sacrifice among the Chinese than is generally supposed. As instances we might mention that some leave home, friends and property, and live on charity all their lives ; spend hours daily in prayer for the living and the dead ; declare the wonder working power of their gods ; build new places of worship for them ; give advice to their neighbours in every emergency, comfort them in death ; spend many years in hard study ; rise daily before daylight ; travel on foot with bundle on shoulder ; live on a few tens of taels a year ; undergo examination till old age ; obey superiors as good subjects, and their king as good children do their parents ; distribute religious books ; give no offence to any as far as they can ; acknowledge what is good in every religion ; sit for hours daily in meditation ; extend their reverence even to lettered paper ; are hospitable to travellers ; have music as well as prayer before each meal ; fare on the same food as their inferiors ; teach for nothing the rising priesthood ; pray without ceasing. These are only instances I myself have met with.

Chinese estimate of us.

Perhaps their opinion of us is :—that we are faithful against idolatry ; have powerful influence ; are true to our word ; but are extravagant, independent, pray but little, love little (e.g. controversial tracts) ; dont make ourselves at home by adopting the habits of the people ; learned and yet unlearned, because not learned in what Chinese consider important, viz, the art of winning people's good-will ; too self-asserting, proud, unyielding ; we are enigmas to them, because our *sympathy* is not at all in proportion to our charitable

organizations ; and by not making *weak* consciences the limit of our liberty, which as good Christians we ought to do, we do not show ourselves possessed of greater forbearance and larger charity than they. Also by claiming to be all equal among ourselves, which we are not, we thrust wisdom from its throne, and crush humility from our midst. It must also be a painful reflection to all who are inclined to be friendly with us, to find, that although we do not take upon ourselves official authority, we get into trouble far to often with their country-men. The fault can hardly be on the same side always.

Faith.

When speaking of the virtues of the Chinese we have anticipated much which pertains also to their *Faith*. Their temples adorn almost every street, their priests mingle with every crowd, their paper-money and incense are sold by every grocer, their funerals are never without prayers, their illnesses are seldom without vows, their officials never neglect the days of worship, marriages are always celebrated by the worship of Heaven and Earth, offspring are prayed for at the shrines, children are frequently charmed by wearing priestly robes, young men and women make vows for their parents, and parents for their children. The ignorant worship trees and propitiate the weasels, the educated burn incense to 呂祖 and obtain oracles to decide them in perplexity, and all wish to propitiate 閻羅王. Believing like religious people of the West, that the distribution of religious books to strengthen peoples faith is acceptable to God, every large religious gathering has its devout people gratuitously distributing the best they have to the eager crowd. These contain accounts of incarnation after incarnation, of miracle upon miracle, of proof of the living power of their gods to procure answers to prayers for children, for wealth, for health, honour, and even life from the dead ; and lest there should be any doubt about it, the names of places and individuals are given for reference.

What then are the myriads of temples, these clouds of incense, these incalculable heaps of paper-money, and these innumerable instances of answered prayer but the evidence of a faith that is all pervading from the Emperor to the beggar, from the Amoor to Canton?

Ritual need of.

On the question of *ritual*, it is generally admitted that the Chinese surpass the Westerner in politeness of manners, but the question of form in Worship is shelved by many by simply saying that it is unimportant. Now are we Protestants right in this ? Is not ritual or manner a language addressed not indeed to our ears but to our eyes ? Suppose we dispensed with the forms of social inter-

course, the world would not understand us. Are there no outward forms or visible expressions which would fitly represent the devout heart within? We have at last admitted music which pleases the ear to be a fitting instrument of worship. Is there any inconsistency in admitting a fitting form which will recommend itself to onlookers as reverential? Surely between no ritual and over-ritual, between starvation and satiety there is a medium which will recommend itself to the conscience of all the intelligent.

Importance of.

As the words Shang-ti, Shin, Tien, are names of the highest import in China though only jargon in Europe, so are their forms of worship unintelligible to us at first. Their meanings, like those of words, are not to be found in our foreign notions, but in the meanings which *they themselves* give to them. When we have learnt the words and phrases of Chīnā we are not to suppose that we understand Chinese accurately, or that we can make ourselves accurately understood. How often have we met Chinamen who talk very politely and are, we think, altogether friendly, but our teacher would say, "all that did not mean anything, did you not observe his *manner*?" His real meaning was in his manner. And so we often insult Chinamen when we intend to be most civil for to be intelligible to a Chinaman we must use Chinese manners as well as Chinese words. But I need not enlarge on this, for those to whom I write well know that the world can no more get on without rules of etiquette or ritual (both conveniently expressed by one word in Chinese) than it can get on without speech,

Forms of.

Both East and West agree that the highest form of adoration is to bend low. Prostration is certainly not less reverential than kneeling, or to kneel toward the pulpit than toward the door. As to incense, it is more agreeable to a Chinaman to have it than not. He is not satisfied with having a clean room and good clothes, but wants to add a sweet fragrance in honour of his god. We would think it profanation to worship with hats on and so would Mohammedans to worship with shoes on, but surely these are only different languages to express the same idea of reverence and adoration.

Liturgies.

The various Liturgies of Alexandria, Georgia, Russia, Rome, Britain, Germany, China, and the various forms of worship in vogue amongst Episcoplians, Methodists, Congregationalists, Baptists &c., are sufficient evidence of no catholicity in any *one* liturgy. Since, then, Christianity has not suffered by the composing of national

liturgies, any more than the Psalms have suffered by the introduction of Hymns; and since one Liturgy cannot express the desires of every nation, it is probable none translated literally from the West will be the fittest for China, and that Christianity will not suffer but assert its universal capacity by application of its principles—though in different forms, to all the nations of the earth. When liturgies are once *formed* then to change them needlessly may do great mischief, but when the foundations have to be laid as in China now, they must be laid on true and fundamental principles.

Music.

The Chinese cultivate sacred music but little. Still what they have will suit the Chinese far better than most of our foreign tunes, which are taught, not because of any special fitness in them for the Chinese be it remembered, but because they are the most familiar to us. Though they have let music fall very much into disuse, we might, were it not so patent to all, have dwelt on the supreme importance attached by the Chinese to 音. We have preferred to show to some extent our weakness on this point, for if we do not admit what the conscience of the whole world, except a section of Protestants, demands as so necessary, then it would be preposterous in us to expect success while sinning against so many.

Want of system in our work.

Then as to systematic work. The Government distributes its power into provinces, circuits, prefectures, and hiens, and who is there that does not admire the system as far as it goes? And what is *our* system? It is nothing but an absolute chaos, scarcely shewing a trace of being the work of men with a common aim, except in the few reforms that have of late been made in the southern ports. For instance: I was once foolish enough to take a three days' journey after one convert who lived in the same village with converts of the Presbyterian church, as though I could not trust my brethren to give him all, essential advice. I have known others go an eight days' journey to look after converts who lived within a couple of hours' walk of another missionary. The same with colleges, schools, mission stations, medical missions and book-making; instances might be multiplied to any extent to show waste of power.

In the face of this, what sensible Chinaman can be expected to help us with funds to travel hundreds of li on such conceited errands? Nay, what sensible foreigner would do so either unless blinded by habit and conceit of his own denomination's surpassing excellence? It was refreshing to see the Conference calling attention to the necessity of greater unity of action, and it is to be hoped that the suggestion will be carried out by all throughout China.

Inquiry into the reasons of the dominancy of certain religions.

II.—Whatever be our own estimate of our relative position, if we find that the Chinese *claim* a superiority in many points, and it is safer in such an enquiry to *over* estimate that to *under* estimate our opponents,—then we have only to look back into history for a clue to the issue. Of all religions in the old and new world the surviving ones remain because they recommended themselves on the whole as superior to the former ones. We can imagine what freedom Buddhism originally gave to the caste-bound Indians. It recommended itself to the Chinaman by dwelling on the vanity of all that is temporal compared with what is spiritual and eternal. One of the last writers on Buddhism dwells also on the power of its superior organization. We can well imagine how suitable such would be to the turbulent tribes of Central Asia. Again, we read in Arabian history that Mohammedanism was light compared with the darkness which prevailed there before. We can understand that in spite of the cruelties of the Europeans, the red Indians would prefer human Christianity to the cruel Aztec-sacrifices of their own religion. And so long as Zoroastrianism retains its loathsome rites, no other religion need fear its power. We trace in all the prevailing systems of religion, a *reason* for their dominancy. When we compare the three dominant religions of the world, we observe that though Buddhism is minus the power of a supreme ruler, it transcends Mohammedanism in the depth and purity of its morals. Since Christianity combines the excellences of both by supreme devotion towards God and deepest solicitude for perishing men, we need not fear about the *doctrine* of Christianity. When in the youth of Christianity and in times of reformation and revival we see men of one idea carrying forth *single* truths to the dark places of the earth, and in their burning zeal kindling lights on every mountain top within their reach, how much more may be expected when *all* its truths are brought out harmoniously before the world. But lest we should be theorizing too much on this subject let us briefly look at the conquests of Christianity and see if there are no clear land-marks to guide us in the race.

Early Christianity.

Christianity sprang out of Judaism. Judaism had a laborious ritual and burdensome sacrifices. It required punctilious adherence to the letter of the law, and attendance at feasts which it was impossible for distant merchants and emigrant Jews to give. These heavy chains were let fall and Christianity like a living spirit rose to move among new nations giving a new and divine life to all. It lost nothing that was most excellent in the old, but brought forth into clear light

what was only dimly seen before. And when it came in contact with Gentile nations it permeated them like new leaven and transformed all. It met the philosophers of Alexandria and Greece, and said to them—"what ye ignorantly adore that I declare unto you; whatever is divine in any or all of you will not perish; I come, not merely to accept your highest aspirations, but to give you a completeness which none of you separately possess." To them as to the Jews it came to fulfil. It made friendships even with the sybils who were anything but welcome to the "chosen race."

Later Christianity.

And later on, whether we look at the Irish scholars taming down the barbarity of the Saxon kings, or the Benedictine monks subduing the feudal warriors, it is all one tale of "piety and learning" carrying all before them. It was so in Rome, in Egypt, in Bysantium, in Spain, in England, in Italy, in Germany, when Tertullian, Origen, Athanasius, Chrysostom, Ambrose, Augustine, Ximenes, Las Cassas, Bede, Dunstan, Anselm, Gregory, Leo, Hyacinth, Boniface, and other saints and bishops threw themselves into the work. It was so when the Jesuits were in their glory, it is so now with the Protestant missionaries in the Indian and Pacific Oceans. And indeed how can it be otherwise, when the chief aim of the wisest and best in the land is at much labour and self-sacrifice to benefit their fellow-men, looking for no higher (nay no less) return than to see gratitude shown by them to Him from whom all blessings flow. One might for a moment think that the overflowing of Europe with the friars was an exception, but when they went forth we should remember that their message was to the *masses*, and ignorant as the friars were compared with the monks or the learned, still they were travellers, and travellers know more than home-staying people; and therefore the ordinary friars knew more than the ordinary men. Add to this the zeal and piety that made them satisfied with less than adequate food and clothing. When Dominic started his order his memorable words were—"Zeal must be met by zeal, lowliness by lowliness, false sanctity by real sanctity, preaching lie by preaching truth."

Christianity in China.

But when we look to mission work in China, Catholic or Protestant, we fear we have not endeavoured to excel in higher learning and self-sacrifice as much as we have done in Scientific and Mechanical studies. The Chinese say so, and perhaps there is more truth in it than we like to confess. We do not mean to say that little has been done, or that the Chinese are invulnerable, for few Chinese now advocate idolatry pure and simple; and on many points

of education spasmodic efforts have been made at reform; still we must not forget that the Protestant and Greek churches during the last 80 years have not made more than 20,000 converts in China, nor should we forget that of these very few are scholars besides those who are directly or indirectly employed by the missionaries. And why is it so?

Chinese religions still dominant.

We have a strong power to contend with, and a power centralized and somewhat skilfully arranged; and if in addition to ably and spiritually written books, eloquent preaching, sound doctrine and divine power, *unity* and *order* (which by the way are divine too) were necessary in ages past before gaining much success, now much more so when our books, our preaching, our doctrine, our spiritual power and so called evanglization are so far from what they might be and should be.*

Mode of work in Ancient Britain.

Before closing my remarks on the teaching of experience I will cite an instance from missionary life in Britain to illustrate the advantage of method and graduated teaching, as inculcated by St. Paul. The story is well told in Greene's admirable "history of the English people." It happened during the reign of Oswald king of Northumberland. The king himself was a Christian and was anxious that his subjects should be converted to Christianity, so he sent to Iona for missionaries. The first despatched in answer to his call obtained little success. He said on his return that among a people so stubborn and barbarous, success was impossible. "Was it their stubbornness, or your severity," asked Aidan, a brother sitting by; "did you forget God's word to give them milk first *then* meat?" All eyes turned on the speaker as fittest to undertake the abandoned mission, and Aidan sailing at their bidding undertook the work; afterwards during the reign of the anti-christian king Penda, Aidan, still by the same policy, made the faith of the cross to triumph even in the midst of opposition.

Principles laid down by our Lord.

III.—Now let us look at the principles which our Lord himself laid down and see if they agree with what we draw from experience. In the Sermon on the mount after the glad music of the first verses addressed to all those described as child-like, repentant, meek, hungering after righteousness, merciful, pure, peacemakers, brave for godliness, who are the light of the world and the salt of the earth, He tells them he came to show them a more excellent way. The key to all the music on the mount is in *surpassing* the past. He in substance says, dont be alarmed, I am not come to destroy what you

* Is not our small success then owing to the Chinese still surpassing us in many points, and therefore they have maintained their ground in spite of our superior doctrine.

hold most sacred, but to fulfil. The righteousness of the kingdom of Heaven must *exceed* that of the scribes and Pharisees; listen to the comparisons, it is not something less but ever something more that He expects of His followers:—

Ye have heard	I say
Thou shalt not kill.	Make reconciliation.
Thou shalt not commit adultery.	Ye must not lust, rather pluck out the eye.
Must not swear by this or that.	Yea, nay, truth always.
An eye for an eye.	Endure wrong.
Love thy neighbour and hate thine enemy.	Love your enemies and pray for them.

And so on to the end. We can imagine sincere Scribes and Pharisees, even a Gamaliel, listening to that and saying, "Yes, such doctrine is divine; if Thy Kingdom be so, let Thy kingdom come and Thy will be done on earth as it is done in Heaven."

Application of the principles to our time.

My object in writing this is to ascertain who are prepared to say,—“we will guard against the insidious but wicked habit of running down the Chinese, we will give them fair play, we will make ourselves acquainted with all they value highest, and will shew them higher knowledge in every branch of education; we are prepared to undergo greater self-sacrifice, we will not expect partial verdicts because we are foreigners; we will exhibit a higher faith and greater devotion. In a word, we shall take the Sermon on the Mount as our text, and for motto, that we have not come to destroy but to fulfil; not to expect to be considered worthy of the kingdom of Heaven except we *exceed* the best in China, endeavouring to be perfect as our Father in Heaven is perfect; looking to the Chinese for support rather than to our over-partial friends at home; and may our blessed Father baptize us with the spirit of fire until we see all the land prostrate before Him. If then we are prepared to “*exceed*” in every branch it will require much grace from God and severe discipline of our own hearts to conquer by love and not by treaty, and to abide in this spirit in every struggle preferring rather to die than to abandon it.

Our aim.

IV.—Having furnished ourselves with these principles, let our aim be to establish churches in every *Chou-hien* of the Empire within 20 years. Every Foo might be occupied within the first 5 or 8 years. We do not see why this might not be effected if we establish superior education, exercise more self-sacrifice, have greater co-operation, and

more reliance on native help by developing all the good they have. Many will feel themselves already fully occupied, but I venture to ask if the care of any church of a few hundred members is to be compared for a moment with our responsibility toward the *millions*. Though these millions have not declared themselves Christians our duty to do our utmost to save them is none the less.

Union necessary.

It is hardly to be expected that *all* the missionaries will unite, but if some from each of the different Societies would unite for this great end, the seniors might help by writing new books, leaving the juniors to be engaged in the more active part of the work. And if we all remember that we are members one of another we may find that what appears impossible at first, becomes by faith and love an ordinary and easy work.

Steps already taken towards union.

The new series of books about to be published according to the suggestion of the General Conference will be most valuable. We hope that a devotional series will soon follow. "Unitas" suggestion for a general college at Peking is admirable. One way of utilizing the vast literary power now lying dormant in the country will be seen from Mr. Hill's important letter which goes by the same mail as this. It is to be hoped the views expressed in this article will agree in the main with those of the promoters of the "New Missionary Society" as published in the *Celestial Empire*, of April 29th, 1879.

Conference proposed.

It is to be hoped that those who agree on the whole with the aim in view will communicate at once through the *Recorder* expressing their views on any of the subjects connected with the work, but especially on the advisability or not of having a Conference during the year to discuss some of the many topics necessary before such a scheme as contemplated can be made practicable, and thus learn much of each other before attempting an enterprise so vast.

If in this hastily written paper I have not been sufficiently guarded in some parts I trust my brethren will bear with me, or if I am mistaken I shall be glad to be corrected.



[November.]

COREAN TONE BOOK.

BY REV. JOHN MACINTYRE.

THREE is a misleading statement in the former paper which I beg here to correct. It is there said—"Considering the value attached by the Coreans to the ancient pronunciation of Chinese, which is there declared to be the standard, it may be useful to give these headings with their equivalent in Corean." The fact is the sounds given in the Tone Book are the sounds of K'anghi's Dictionary whereas those I have given in the first column are the modern Corean pronunciation of Chinese, which it should have been my object to prove is the more ancient of the two.

But one of the interesting features of this 御定奎章全韻義例 is the light which it throws on the pronunciation of Chinese by the Coreans. As I have said, the book follows K'anghi throughout for the Chinese sounds, and we have a zealous attempt on the part of the Coreans to reproduce these sounds by means of their own alphabet. Thus where the Coreans read 東 as tong they know it was read tung in the Chinese Dictionary, and write it so in the circles reserved for the Chinese sounds. The study of these circles, reveals interesting facts regarding the syllabaries of the two languages. To take a few instances.

(1.) The Coreans have no letters for *v* and *f* and no means of representing these sounds other than by *b* and *p*, or *p*, and *p^t* according as one may choose to write. But in the book before us they have invented a combination of signs evidently meant to supply this deficiency as having *v* and *f* before them in the Chinese syllabary. Where *v* existed in Chinese, the Coreans write a circle which represents a breathing after, *i.e.* under the consonant, and where *f* is intended they double the consonant and add this breathing. Thus 風 is written phung (bhung) as if for vung, and 芳 is written phhung as if for fung, the modern Corean pronunciation being p'ung the simple aspirate in both cases.

2. An interesting field of enquiry is opened up by the presence in these circles of the distinct method of writing aspirates. We find one set written with the proper Corean aspirated consonant, -and another with a simple reduplication of the unaspirated consonant. Thus there is a distinct letter for the aspirated *p^t* *t^t* *k^t* &c., but we find long lists of words which are unmistakeably aspirates in Chinese written for Chinese sounds with *pp*, *tt*, *kk*, &c., while others apparently of the same class are written with the proper aspirates, *p'* *t'*, *k'*, *t^s* &c. I have not yet found any clue to the distinction, unless it be a

proof that the aspirated consonant is a late invention. In modern books the doubling of the consonant has never this force. It simply represents an acute accent as if there had been some original association with tones. The dialects again have discarded this as a sign of the acute accent, and where we have reduplication of the consonant in books printed in the metropolitan, we have invariably a 'siut' or *s* in the northern dialect.

(3). One of the marked irregularities of the Corean Chinese syllabary is that *m* is in one set of words confounded with *w*. But in these circles we invariably find the above breathing written under *m* when it represents *w* in Chinese as in 舞 which is written mhun, so to say, for the Chinese, and mun for the Corean.

(4). This circle is further utilised as follows. With a horizontal line over it, thus ō, it invariably represents the drawing or reduplication of the vowel so that where it precedes *ing* it sounds like a *y* as Ying, and where it precedes *u* it sounds like a *v* as *u-ung* (for wēng or wāng of Modern Mandarin).

(5). The letter *y* as now heard in Corean is simply the insertion of *i* before another vowel. But here we have a sign invented to represent it in Chinese, viz, a simple point written over the circle thus ó. Thus for 約 we have the Chinese sound given as *yao*, which the Coreans could not thus accurately represent by any natural combination. By this means also two classes are distinguished, one in *yi* as 伊 and another in *i* as 夷 where the point is not written.

(6). Another sign, which has no existence in modern Corean, would seem clearly intended to represent the sound *j* of the Peking syllabary, but rather the *r* than the *j* side of that peculiar combination. It is a simple triangle or delta, following the ordinary law of the consonants in its position. We have it in such words as 肉兒綏.

(7). It appears that when the Tone Book was made the Coreans did not consider their *h* to be a fair representative of the Chinese sound, and accordingly we have those words marked with a double *h* in which the Coreans heard a strong breathing. As far as I have heard Corean the breathing is much lighter than the Chinese, and is altogether devoid of the strong marked gutteral force which we hear in the North of China. There seems to be a doubt whether or not the Coreans heard *sh* in the syllabary. Sometimes the double *s* would seem to represent it; and sometimes again the double *s* might be taken as representing only the *s* sharply hissed.

(8). The Coreans have no *ch* and must represent the Chinese sound by adding an *i* after their compound consonant *ts* (*ds*). Thus to write 竹 bamboo they write tisu for the Chinese sound, evidently

hearing it as chu. So also with their aspirated consonant ts' as in ts'üng which they clearly mean for ch'ung, since for their own pronunciation they write simply ts'ung—where the ch sound is rejected.

(9). It is noticeable also that this i before another vowel is much lighter than in Chinese, so much so that wherever the i is heard in Chinese, the Coreans resort to an unnatural combination to represent it. Thus they have a compound vowel iu, by which they might write such sounds as liu, niu &c. But either they write l, i, and u, or they write, l, i, and iu (the compound vowel) evidently meaning that the i of the compound vowel is too much slurred to represent the i of Chinese in similar combination.

(10). Some of these vowel combinations show how alien certain Chinese sounds were to the compilers of the Tone Book. Thus 潶 which they mark as ts'ak for their own pronunciation, they write with a reduplication of the compound consonant ts' (to represent the aspirate) under that the vowel o, at the side the vowel a, and again intending to represent the Chinese sound as t'soao, or ts'wao, a combination impossible in Corean. So we have 繩 written with two compound vowels as if it were k'uiün, or k'uiuen—the force of the i before u being simply to give the u the sound marked ü in Williams, as in k'üen. It is worthy of notice in this connection that the Chinese ie is always written by the same compound vowel in Corean which Mr. Ross renders iu and which in the above paper is iö. representing something of the ko sound, No. 158 of Wade's syllabary. It would appear therefore as if the metropolitan dialect which the Tone Book follows, had more distinctly an ie sound in this combination : which I would infer also from the transliteration of certain names in French in the Bishop of Corea's narrative of his imprisonment. Thus in No. 29, which should be read No. 30 (there being an omission of 隊 as No. 11 and which occurs only in the 去聲) we have the class 鹽 all read in the same way as if ending in en and ien while in the 去聲 we have for the Chinese sounds, yie 葶 hie 脣 kie 頬 &c.

Such are a few only of the salient points. The book reveals the existence of a stereotyped pronunciation of Chinese in Corea before the time of K'anghi, and it reveals the gulf between the two styles of Chinese by the fact that it can barely transliterate that of K'anghi's Dictionary so as to make it pronounceable by a modern Corean. But we gather nothing as to when the Coreans first had their Chinese, and from what source. It would be interesting to know what was the standard anterior to the compilation of this Tone Book at the beginning of the present (Corean) dynasty. Everything would seem to indicate that the Coreans have preserved some portion of what we may call the ancient or original language of China.

A SKETCH OF THE WORK OF THE BASEL MISSION.**IN THE PROVINCE OF QUANGTUNG.**

THE Evangelical Missionary Society of Basel, in Switzerland, commenced operations in China in the year 1847. Two missionaries then arrived in Hongkong, together with two others of the Rhenish Mission, to join Dr. Güzlaff, who had asked for help from the German Missionary Societies to carry on his work, which was believed to be of considerable extent. The connection did, however, not last very long, and the home Societies approved of their agents working on their own account. In the beginning the two Basel Missionaries continued to work in the direction which had been assigned to them by Dr. Güzlaff. Mr. Hamberg took up his abode among the Hakkas, whilst Mr. Lechler went to the Prefecture of Ch'au-chu to labour among the Hoklos. In course of time this separation was felt to be unprofitable, and Mr. Lechler after five years solitary sojourn in Ch'au-chu, and after a vain struggle to get a footing there relinquished that field, and joined Mr. Hamberg with the object to work together with him among the Hakka people of this province.

In 1852, Mr. Hamberg had succeeded in establishing a station in Pukak, a market-town, about 12 English miles inland from Deep Bay, where he rented a flight of shops and converted them into a dwelling place, a church and a school.

Unfortunately Mr. Hamberg died in 1854, and Mr. Lechler, who had been joined by Mr. Winners continued his work till 1856, when the war between England and China caused a temporary cessation of Mission work in the country, the missionaries being obliged to flee for their lives to Hongkong.

In God's good providence the treaty of Tientsin opened new doors for Missionary work in China, and the missionaries were enabled in 1859, to reoccupy the field, from which they had been driven.

The market-town of Pukak was, however, exchanged for the more suitable village of Lilong, where before the war a preaching place had been erected, as most of the Christians were living there.

Mr. Winners now built a dwelling place for himself in connection with the existing chapel and provided also room for schools to instruct the children of the Christians. Numerous emigrations to Demenara had at that time considerably reduced the number of Christians in Lilong, but the gospel had at the same time found its way to more distant places through a native Evangelist from C hong-lok,

who had been baptised by Mr. Hamberg in Hongkong, and had proceeded to his native place, to communicate the glad tidings of the gospel to his countrymen in that mountainous and far off district. A more circumstantial account of the work in Ch'ong-lok having already been given in the *Recorder* (See Vol. VII. p. 278.) a repetition of the same is consequently here avoided. The reader may likewise be referred to Vol. VIII. p. 46, of the *Recorder* for a "historical Sketch of the Basel Mission station at Lilong."

Since those accounts were written, some enlargement of the work has taken place and two new stations have been opened, or rather branched off, one from Lilong, and the other from Nyen-hang-li in Ch'ong-lok. The present aspect of the Basel Mission in China is therefore as follows:—

1. Station on the Island of Hongkong established in 1861.
Missionaries, R. Lechler, married, G. Reusch, married.

Out-stations,	2
One on the island, in the village of Sau-ki-wan.	
One on the mainland in the Tsing-yuen District.	
Number of communicants altogether,	145
Number of children,	73
One girls boarding school, number present, ..	55
One boy's days school,	31
Native assistants and schoolmasters, 4 males and two females, 6	
Amount of Church and School Fund,	\$710
" " Poor Fund " "	,632

2. Station Lilong in the Western part of the Sin-on district since 1852.

Missionaries { Charles Piton, married.
 Martin Schaub,
 George Morgenrath, single.
 Li Shin Eu, home educated, married.

Outstations in the districts of Sin-on and Tung-kon,	6
Number of Communicants altogether,	375
Number of Children,	225
Applicants for baptism,	25
One boy's boarding school with elementary and } secondary Classes, number present, }	60
One girl's day-school, numbers present,	9
One theological Seminary, students present, ..	17
There are besides day-schools on several of the out-stations, the numbers of scholars can, however, not be given exactly.	
Native assistants and schoolmasters 15 males, one female,	16

Amount of Church and School Fund,	..	..	\$698
" " Poor Fund	"	"	,387
3. Station Khi Ch'ung branched off from Lilong in 1879, in the East of Sin-on.			
Missionary—P. Kammener, single.			
Out-station—Shong-thung in Mirsbay.			
Number of communicants,	..	..	51
" children,	..	..	17
Applicants for baptism,	..	..	5
Native assistants and schoolmasters, } three males and one female, }	..	..	4
Amount of Church and School Fund,	..	..	\$28
" " Poor Fund	"	"	,17
4. Station Foo-chuk-p'ai, in the district of Yun-on, branched off from Nyen-hang-li, in 1879.			
Missionaries—R. Ott, married.			
Out-stations—2.			
One in Yun-on and the other in Kwai-shen.			
Number of communicants,	..	..	95
" " Children,	..	..	29
Applicants for baptism,	..	..	30
One boy's day-school, numbers present,	..	..	30
Native assistants and schoolmasters,	..	..	3
Amount of Church and School Fund,	..	..	\$55
" " Poor Fund	"	"	,38
5. Station Chong-tshun in the district of Ch'ong-lok, established in 1864.			
Missionaries { H. Bender, married. Ch'in Min-syu, home educated, married.			
Out-stations,	..	..	3
One in the prefectural city of Ka-yin-chu.	..	..
" " district of Ch'ong-lok.	..	..
" " " Lyung-chhou.	..	..
Number of communicants,	..	..	260
" " Children,	..	..	158
One girl's boarding school, numbers present,	..	..	25
" boy's " " " "	..	..	15
Day-school in one of the out-stations, numbers present,	..	..	18
Native assistants and schoolmasters,	..	..	7
Amount of Church and School Fund,	..	..	\$708
" " Poor Fund	"	"	,724
Applicants for baptism,	..	..	17

6. Station Nyen-hang-ti in Ch'ong-lok established 1865.

Missionaries { G. Gussmaun married.
 Kong Fat-lin home educated, married.
 D. Schaible } single.
 H. Ziegler }

Out-stations,	..	..	..	..	3
One in the district of Yun-on.					
Two in the district of Ch'ong-lok.					
Number of communicants,	..	..	..	..	320
", Children,	..	..	..	..	209
Applicants for baptism,	..	..	..	..	25
One seminary for the education of teachers, number of students,	3				
One middle school preparatory to the seminaries, number of students,	..	..	..	..	25
One elementary boys boarding school numbers present,	..	..	..	..	60
Amount of church and school fund,	..	..	..	\$	722
Amount of poor fund,	..	..	..	..	584

There is also a fund for the benefit of invalided catechists, their widows and orphans, to which the employes according to their salaries contribute a certain sum annually and which fund at present amounts to \$1332.

Number of native assistants and schoolmasters, .. 8

A summary of the above would give to the Basel Mission
in Hongkong and the province of Quangtung.

Principal stations,	..	..	..	..	6
Out-stations occupied,	..	..	..	..	17
European missionaries,	..	..	..	..	11
Home educated ordained Chinese missionaries,	..	..	..	..	3
Ordained Deacons,	..	..	..	..	4
Assistants and schoolmasters,	..	..	..	..	36
Female assistants,	..	..	..	..	4
Communicants,	..	..	..	..	1246
Children,	..	..	..	..	711
Male scholars in the different schools,	..	..	..	..	259
Female scholars,	..	..	..	..	89
Applicants for baptism,	..	..	..	..	102
The Church and School Funds have an aggregate capital of	\$	2922			
The Poor Funds,	..	..	..	..	2382
The Invalid Widow and Orphan Fund has a capital of,	..	..	..	..	1332

Besides these permanent funds each communicant pays annually 20 cents for the spread of the Gospel. This sum from each of the 1246 Members makes \$249.20 each year which goes to the General Mission Fund. And further each member, children included, pays two cents annually which for the 1246 members and the 711 baptized children makes \$39.14 which goes to the Local Mission Fund.

**THE EMPLOYMENT OF NATIVE CHRISTIANS
BELONGING TO OTHER MISSIONS.**

BY REV. JOHN L. NEVIUS, D.D.

THIS subject is one of much delicacy, and on that account has not, perhaps, been treated with that freedom and candor which it justly deserves. It is believed that obvious and important principles underlying it, are sometimes, through inadvertancy, lost sight of, and that, in consequence, serious injury results to the cause which all alike have at heart.

In the view of the writer, among the most important of these principles are the following :—

I.—Every Mission will itself employ, as paid agents, all its members, whose *employment would in its judgment*, be for the advancement of the mission cause.

The work to be done is so great: the supply of foreign laborers is so inadequate: natives have so many special qualifications, physical, intellectual and social for working among their own people; and christians at home are so ready to contribute money for their support; that a varity of motives combine to bring all the available native force into the field as soon as possible. Native helpers are the great want: and in no way can the money of the church be expended so cheaply and effectively as in their employment, that is, *if they are what they ought to be*. Few Missions, if any, have been backward in making use of all the native force they could command. There can be little doubt that it will be the judgment of most Missions, after experience of ten or twenty years, that if they have erred it is in the matter of employing too many and not too few.

II.—It follows that if a native Christian is not employed by the Mission to which he belongs, it should be inferred that there is a good and sufficient reason for it.

(1). Among these reasons, the fundamental question as to a divine call to engage in the work of preaching meets us at the outset. While the words of our Saviour "The harvest truly is plenteous, and the laborers are few," never had a deeper significance than at present, it is equally true that there never was more occasion for heeding and emphasizing the injunction that follows, "Pray ye the Lord of the harvest." In the pressing emergency before us, we are to do what the early disciples did, *pray and wait*. If in our impatient haste, we endeavor to save time by ourselves sending forth laborers

into the harvest, without good evidence that the Master has sent them, we will probably lose time instead of gaining it, and the persons chosen and sent will in the end be of little use, if indeed their influence is not, on the whole, positively injurious.

However the fact may be accounted for, the impression is very general both among the Heathen population of China, and among Chinese Christians, that almost any one is qualified to preach. How many there are in our churches who, if they have the ability, have not the industry, or the disposition to earn a living by some honest employment, (but can talk) who are waiting to be employed as preachers, thinking that they are fully up to the standard which has generally been adopted.

(2). Further, there are to be found in nearly every Mission young men of good ability and apparently of an excellent spirit, and men of whose future usefulness high hopes are entertained, who are not put into prominent positions or employed on full wages, for the same reasons for which young men in similar circumstances are not employed at home. Some have not completed their course of study; others are perhaps teaching a country school with a small salary, in order further to test their capabilities, mature their characters, and give them more knowledge of the world and themselves. It is hoped that they may fill important positions in the future; but at the same time it is feared that by premature employment these hopes would be frustrated.

(3). There is another class of persons, gifted and having many qualifications for usefulness, who are out of employment because they have *thrown themselves out*. Perhaps some one has an extravagant idea of his worth, and strikes for higher wages, thinking that if he cannot gain his purpose in his own Mission he will be eagerly caught up by some other; or, some one who declares that he must have more money to support his aged parents, or wife and children, and must leave the Mission to go into business, is told that if the circumstances of his family are such that he must devote his life to making money for their support, it may be his duty to enter some calling or profession, the professed end of which is to make money. Such a man may, if he has the right spirit, be more useful, engaged in business, than he would be employed as a preacher; or he may learn by an experience in business the important lesson, that there is no place in the world where a man can have everything as he could wish, and after learning this lesson, (if he is left alone long enough, which he could learn thoroughly in no other way, he may be a contented and useful laborer in the Mission for the rest of his life.

(4). There is another class, similar and still different, composed of men who perhaps do not ask for larger salaries, and who are willing to work in a certain way, if the work suits them, and is not too hard. They can man an out-station where they have a settled, quiet home, and regular meals to their liking, and their duties consist in conducting one or two services on Sunday, and preaching as often during the week as the people are willing to listen to them : but when such work is needed as characterized missions in apostolic times, and is no less required now, involving tiresome journeys, lodgings where they can be had, and such food as is set before them, they do not feel equal to it, at least unless they are well supplied with boats or donkeys. That persons should be found without employment, occasionally, is most natural ; that they should be left so, until they take a different view of their relations and duties, is the best thing that could happen to them and to the cause of missions,

(5.) There is another class of Christians, the very hope of the church, who might, perhaps, be useful in different positions in the employ of the Mission, who are left unemployed because it is thought they would be far more useful abiding in the same calling wherein they were called. Nothing is more to be desired in any church than Christian farmers, business men, and artizans remaining in their homes, and engaged in their original callings, each showing forth the beauty and power of the truth as a living epistle known and read of all men. Very marked and clear should be the reasons which would warrant the calling of such a person from a position of certain usefulness, to occupy a new and perhaps artificial one, when it is not certain that the change will promote his usefulness; or that it will not result in positive injury to him, and the place he leaves, and the one to which he is sent.

III.—The effects which follow under these circumstances, from one Mission employing the church members of another, without a full consultation and understanding, may be summarized as follows:—

It interferes with the plans, and cripples the efforts of missionaries and native pastors : it unsettles the minds of church members, and introduces restlessness, discontent, a mercenary spirit, and hypocrisy. It interferes with salutary discipline, both in churches and schools : stops the healthy expansion of out-station work : and presents the church before the heathen as a kind of employment agency.

There are probably very few of the older mission stations in China which will not confirm the above statements, to a greater or less degree. It has often happened when the first converts have been gathered into the out-stations of a Mission, that there are found

among them farmers, business men and artizans, who, though comparatively illiterate, manifested a more than ordinary zeal and earnestness, and were making their influence felt for good in their homes, and among those with whom they had business relations, giving good reason to hope that they would be permanent centres of Christian influence in their different neighborhoods. But it has occurred to some missionary brother that these men might be useful as chapel-keepers, colporteurs, or preachers, and one after another of them has been taken away and employed. They have exchanged their rustic habit for the long gown, and conformed to their new relations and duties as best they could.

As churches have been organized in our out-stations, and church members multiplied, applications for helpers of different kinds have become more frequent. These applications are sometimes made indirectly through those who had already been obtained from that field; sometimes by writing to the native pastors; and sometimes by writing to the foreign missionary in charge. When the native Christians have found themselves in demand, those who had any special gifts, (and most think they have) have not waited to be sought for, but applied to their native pastors, or helpers, to recommend them and find a place for them, and some have, perhaps, felt that they had just cause for grievance if their claims were not promptly attended to.

Native pastors and helpers have been sorely tried by the frequency, and urgency of these applications; by the difficulties which they have given rise to; and by seeing men whom they had hoped would be their helpers in the work of the Lord, and pillars in the church, leaving their homes and sundering their church relations. But what could they do? In many cases neither they nor the foreign missionary are consulted. Why should they be? Is not every man his own master? When consulted, it seems perhaps ungenerous not to assist a missionary very much in need of a native assistant, by giving him such material as can be found, and equally ungenerous not to sympathize with the native brother who has an opportunity to improve his circumstances pecuniarily: and then, who can tell whether the person sought for might not be more useful in some other position or calling?

It naturally seems a grave responsibility on the part of the missionary applied to, to discourage a movement which might be providential; and the missionary making the application, possibly never thinks of the question of responsibility, or that there could be any reason against the course pursued.

There is great reason to fear that the demand has, in some cases, helped to create a supply not altogether genuine; a desire to get a place acting as a motive, both in making a Christian profession and in manifesting a seemingly earnest Christian life, without such a motive being suspected, either by the person seeking for a helper, or the native pastor, and hardly by the native Christian employed.

A sufficient time has elapsed to form some judgment as to the result of the changes referred to. In places where it was supposed there was a good evangelizing work commenced, the work has been stopped, and it is hardly known that a Christian ever lived there. Some who left their places have made shipwreck of the faith and gone back to heathenism: others have been tried and found wanting, and after various trials as unsatisfactory and disappointing to themselves as their employers, have come back to their homes, unfitted for the position and work which they left, if indeed they are not unfitted for anything; of others very little of a positive nature can be said. In a few cases, hopes of usefulness have been in a measure realized, but the question still remains, would these men not have been more useful abiding in their several callings? Of others, the end is not yet.

In some of the newer mission fields of Shantung, some account of which was given in a late issue of the *Recorder*, the missionaries in charge, deeply impressed with the evils of what may be called the employment system, are endeavoring to introduce in its place, from the very first, the independent or self-supporting system. The native Christians remain in their homes and callings, and are doing a great deal of voluntary work of the most satisfactory and effective kind. It will be seen at once that the drawing off of prominent and useful church members in this field, by promise of employment elsewhere, especially if higher wages should be offered, would unsettle the very foundations on which the whole work is built; introduce at once a powerful disorganizing element; and, in a great measure, render futile the efforts of those who are trying to carry on the work. Such an event would be regarded as more to be deprecated, and a greater misfortune to the cause of Christ, than another famine, or a violent heathen persecution.

IV.—Let us now consider how far other acknowledged general principles tend to modify the views and principles presented above.

(1.) It is sometimes said that it is unreasonable and impracticable to think of interfering with the individual liberty of missionaries or native Christians. Both will plan for themselves and do the best they can. Admitting all this, it is equally true that the exercise of

Christian liberty is limited by the rights of others, and among Christians, should be by the law of Christian courtesy and Christian charity. We are accountable in the exercise of this individual Christian liberty to Him who will render to every man according to his deeds. It is possible to condemn ourselves in the things which we allow. It is even possible to wound the blessed Saviour in the house of His friends; by interfering with and hindering their work to hinder His: and in sinning against them to sin against Him.

(2.) It is said again that this whole subject must be regulated by the law of demand and supply. Every man will find his place and command his price. This principle has even been avowed as applicable to the case of one man securing the services of another man's trained teacher or assistant, by offering him what *he thinks* he would be *worth to him*. In a less artificial state of things, or rather if teachers and native assistants had been trained and educated for their work without any labor or expense on the part of those with whom they are connected; and if native churches had the appointment and pay of these teachers in their own hands, this rule would be more applicable. It should be remembered that a missionary church or boarding school represents perhaps the result of a life of labor and care; and he who has, instrumentally at least, wrought out this result has a kind of proprietorship in it. Though this proprietorship is not protected by law, (as in the case of apprentices for instance) it certainly should be protected among missionaries by the golden rule. There is no law to secure a person in the possession of an adopted son, whom he has reared and educated, because no such law is thought necessary. The idea of making proposals to such a son to leave his benefactor for a position of more ease, or dignity, or wealth, would hardly be thought of; and one who would respond to such a proposal would not be thought a very desirable acquisition. It is not meant that the cases of a boy trained in a boarding school, and an adopted son are exactly parallel, but that they are analogous.

(3.) It may be asked again may not a Chinese Christian change his religious views as Christians do at home? The writer during an experience of more than twenty years has met with not a few of this class. Their views, if as a rule they really have any, change very readily, in obedience to a higher law or ruling principle, but there is much reason to fear that these views, in most cases, relate to things temporal not and to things spiritual. Some of these persons, when they learn that change of views will be followed by no material results, reconsider the subject and resort to their old views and make the best of them, or give up their Christian profession altogether.

The writer hopes he is not behind his brethren in respect and sympathy with all those in China, or elsewhere, who, from conscientious convictions, intelligently and sincerely change their religious views, and he does not doubt that such cases will occur and may already exist in China, but would only say that in the case of recent and imperfectly instructed converts, such professed changes should be regarded with suspicion, and treated with great care and discrimination.

(4.) Perhaps another reason for disregarding the feelings of missionary brethren, and possible consequences which may result to their work, may be mentioned, especially as it is not only entertained but sometimes avowed. This reason would probably be stated by those who would present it much as follow ;—"I am thoroughly conscientious in my views and I believe my way to be the right way, and that the spiritual and eternal interests of those to whom I am sent can only be secured, or at least best secured, by receiving and adopting the view I hold. How then can I be faithful to those to whom I am sent, and to God, and my own conscience, and to all whom I may meet, whether heathen or professed Christians, without using all available and justifiable means to induce them to adopt my views and join my church?"

While each one of us holds his individual views conscientiously and firmly, we should bear in mind that every other missionary also thinks that his way is the right way, and that he has the same right to his views and the same liberty in propagating them that we have. Suppose that the consciences of all Christians should be brought into exercise in the direction and to the degree above indicated, and that each should, instead of preaching the gospel to every creature, devote himself principally to drawing converts already made, into his own fold? What a spectacle would Christianity present before this heathen people! How long would the Holy Spirit dwell in such confusion, and can we suppose that He whose judgments begin with the house of God, looks upon such efforts, professedly prosecuted in His name and by His authority, otherwise than with the severest disapprobation?

This paper has been extended beyond the limits at first assigned to it. It is not presented to the reader of the *Recorder* because the writer believes that there exists, to any considerable extent, unfriendly feelings or conflict of views among missionaries on this subject, but because he believes that the evils spoken of are far from imaginary! That Christian brethren have in some instances, though unwittingly, been the cause of injury to other Missions, because there is a strong temptation to hasten on the work by seeking for native agents without

carefully inquiring into their characters, gifts, and qualifications : because principles and individual rights are often asserted which suggest grave possibilities for the future ; and because it is thought that the presentation of considerations which may not have occurred to the minds of some may not be inappropriate.

So far from the above article being intended to discourage one Mission helping another in the work of evangelization, the writer would, on the contrary, insist on the paramount duty and privilege of doing so in every possible way, not simply in acquiescing in others taking from us such persons as we do not care to use ! but by helping brethren with such agents as are worth using, gladly consenting to a curtailment of work in one field, with the hope of accomplishing an equal or greater work elsewhere. More than that, we can help each other by mutual sympathy, consultation and co-operation, by adopting as far as possible the same plans and methods, by treating with deference and Christian courtesy the plans and methods of those who may differ from us ; and by other ways which will readily suggest themselves, if we realize the unity of the Spirit, and feel ourselves to be co-laborers in the one work of our common Lord.

IN MEMORIAM

THE LATE EDMUND WHEATLEY.

BY REV. JOHN BUTLER.

MR. WHEATLEY died at Ningpo, September 1st, 1880, after an illness of about two weeks. Though not a Missionary he was so well-known to a large portion of the Missionary body in China, and was so fully and heartily in accord with the objects they have in view, that a brief account of his life and labors will not be out of place, in a journal devoted to the interests of Missions.

Mr. Wheatley was born in London, December 29th, 1839. When a boy he conceived a passion for a sea-faring life, and while yet a mere lad, he found an opportunity to gratify his youthful ambition of being a sailor. Eleven years of his early manhood, were passed on board ship amidst the excitements, the dangers, and temptations that beset the sailor in different parts of the world. Though the common experience of men seems to be that the sailor's life does not furnish a good preparatory school for other pursuits, aside from the life aboard ship, yet I think it will be seen in the course of this narrative that the training which Mr. Wheatley

received while a sailor, was just the kind that was needed to fit him for the remarkable career of usefulness upon which he was afterwards, in the providence of God, permitted to enter. When God has special work for men to do, He prepares them for it, not always by processes which the wisdom of this world would approve, but by methods which He in His own infinite wisdom sees to be suitable for the end to be attained. Possessed of a good elementary education and natural powers of a high order, he acquired during his travels in different climes, an amount of knowledge both of men and of things that was of immense advantage to him in the particular sphere of labor which he afterwards filled, and gave him a power over certain audiences, which was equaled by few. In the year 1864, he came to China and soon after his arrival entered the service of the Chinese Government as a member of the out-door staff of the Chinese Maritime customs, at Shanghai. Here he came under the preaching and personal influence of that veteran Missionary and successful preacher, Rev. Wm. Muirhead, under whose ministry he was converted. He united with the Church towards the close of the year 1867. I met him for the first time in January 1868, in a Bible class of young men conducted by William Gamble, Esq., at the Presbyterian Mission Press and was much impressed with the energy and earnestness manifested by him thus early in his Christian course. From that day to the close of his earthly life I have followed his career with increasing interest and admiration. After leaving Shanghai he was stationed for a short time at Ningpo. From thence he was transferred to Foochow, where he commenced his Christian labors for sailors. But not till he arrived at Tientsin, did the particular form of work in which he was afterwards so successful, take a definite shape. From the first he took an interest in sailors, and tried to save them from the effects of intemperance and sin by showing them the advantages of a life of temperance, and pointing them to Jesus Christ the Saviour. Like a great many Christians, he believed *then* that "temperance" consisted in the moderate use of intoxicating liquors; and on this basis he went to work to raise the drunken sailor from the mire, and make a sober and respectable man of him. But he found it a most difficult work to induce "Jack," to use with moderation those stimulating beverages for which he had a strong craving, and he soon gave up the task in despair.

At this time the truth dawned upon him, like a new revelation, that the only way to save the sailor, was to completely and radically cut off every form of intoxicating drink, and thus put him entirely out of the way of temptation. It is from the time he became convinced that

the temperance reform in order to be successful must be based on "total abstinence," and "religion," that the most interesting portion of his life begins.

From the years 1870 to 1880, the amount of work which he performed in the cause of temperance and Christianity—ever united in his mind—was enormous. Tientsin furnished a wide and hopeful field for his labors. It is customary for one or more of the war-vessels of each of the great treaty powers to pass the winter in the ice-bound port of Tientsin, and here, during the winter months, there are always some hundreds of sailors who have but little to do and as a consequence are exposed to all the temptations which the low groggeries and vile dens of such a port hold out, in order to get the money of the sailor. In all ports where sailors congregate, there are always found numbers of those who are zealous in the work of leading them into the paths of vice and ruin, but very few who show equal zeal in leading them into the paths of virtue and sobriety.

While at Tientsin Mr. Wheatley had a new illustration of what he had often observed in his sailor life, that intemperance is the great curse of sailors, as it is of multitudes of others, in all lands; and being in a situation which brought him in frequent contact with them, and where he could do them good, he threw himself with all his energy, into the work of saving the sailor, body and soul. In his labors he was warmly encouraged and aided by the Missionaries at Tientsin, who from the first had been doing a good work among the sailors. But one who had been himself a sailor and knew the best and the worst traits in their characters, as well as the peculiar kinds of temptation that were most dangerous for them, had a readiness of access to them, and a power over them which no one else could have. He held gospel meetings ashore, where the sailors attended nightly, and through his earnest and vivid presentation of the claims of religion, numbers were converted. He organized Temperance Societies on board of the Men-of-War, and through these two agencies, he accomplished wonders among the sailors at Tientsin. So thorough was the work that the residents both European and Native were astonished at the changed conduct of sailors ashore. Instead of being a terror to the one and a disgrace to the other as they used to be, from the time that the temperance reformation was commenced among them, they behaved themselves like men, and henceforward were justly regarded with pride by their countrymen.

When the labors of that first winter drew to a close, and returning spring invited the mariner to quit his wintry home, not more wonderful in the power displayed and results achieved, was the

phenomenon of the relaxing of winter's icy grip from the waters of the "Peiho," than was the breaking of the fetters of so many of the unhappy slaves of the demon Intemperance, and causing them to be cheerful and happy in the new life of liberty and temperance upon which they had entered. After the winter's campaign was over, among the first of the fleet to leave their winter quarters was H.B.M's ship *Leven*. She had on board, as the result of the winters work, an active Christian and Temperance band. On arrival in Shanghai, they sought without delay, to establish a temperance organization on shore. They found some of the friends of the cause in Shanghai already stirred up on the subject, and the men on shore in union with the men on board the *Leven* formed the nucleus of the present large, and influential Temperance Society of Shanghai. Other gun-boats, as they left Tientsin, went to other ports, and the temperance men aboard of them carried with them their temperance principles, and wherever an opportunity offered, avowed them on shore. The change that has taken place in the character and conduct of sailors on the coast of China, is a subject that has attracted the attention of almost every observing foreigner in China. The "typical sailor," who was so very good when he was sober, and so very bad when he was drunk, is growing scarce and even these veterans of the bottle are gladly exchanged for the new and better type of cold water men. The experiment of having temperance men, both officers and sailors, to uphold the honor of the national flag, and to direct over the broad seas, the lives and property entrusted to them, has proved so satisfactory, as a matter of economy and as a life saving measure, that all ship owners and commanders much prefer to have temperance men in their employment, other things being equal, than the tipplers or even moderate drinkers, that were almost universal some ten or fifteen years ago. To the Christian and philanthropist it is one of the most cheering and hopeful signs of progress, to see the temperance reformation take so strong a hold, of "all those who go down to the sea in ships," and to see the happy results of temperance principles in the lives of sailors.

It used to be, not many years ago, that the entrance of a Foreign gunboat into Chinese ports, was regarded with mingled feelings of joy and fear. The sight of the national flag was always pleasant and inspiring but the sight of drunken sailors was a disgrace and a terror. I have seen European ladies who walked the streets of Chinese cities without fear, rush in terror into native shops or houses, to get away from men wearing the uniform of their own country. Happily such things are now almost unknown especially among the crews of those vessels which have spent some time in Chinese waters.

I was present at some of the first gatherings of the Shanghai Temperance Society, when they held their meetings in the little Street Chapel of the London Mission. Only the most pronounced advocates of temperance would attend. Those who valued their social standing in the Settlement, did not want to be in any way identified with so insignificant and revolutionary an organization as a Temperance Society. It was but little noticed at first by the papers, and then chiefly to furnish a subject for ridicule.

Behold what a change nine years have brought. A large and substantial building in the heart of the Settlement is now leased by the Society. Weekly Bible meetings of a most interesting character are held in the fine Temperance Hall, and on its platform appear week after week, as Amateur Singers and Speakers, ladies and gentlemen of the highest social position and culture. Nothing in the shape of talent or social standing is now too good for the Temperance Society; and the daily papers could no longer afford to omit a report of its proceedings. In almost every port in China there is a "Temperance Hall" or "Sailors Rest," and a goodly number of active Temperance Workers, who are always ready to greet the sailor with true Christian hospitality. What has brought about this great change? It is the fruit of the agitation and discussion of the Temperance reform on the platform and in the newspapers, in the social circle and place of business, by a few staunch friends of the cause and chief among these stands the name of Edmund Wheatley. He began his labors in the ice-bound harbor of Tientsin, in the winter of 1871, and the work not only spread to the other ports in China, but was carried back to Christian England and America.

In 1873 Mr. Wheatley took advantage of his well earned furlough, and made a visit to his home in London. Here he was married in August, 1874, to Miss Louise Hobson, daughter of the late Rev. Jesse Hobson of London. Early in 1875, they sailed for China reaching their new destination at Ningpo in the month of May. Mr. and Mrs. Wheatley identified themselves at once with the Christian society of Ningpo, and from the first took the stand of decided and active Christians. He commenced a Sunday evening "Bible Reading," at his house, soon after his arrival, and kept it up to the close of his life, and it proved to be one of the most profitable and attractive of the religious services held in the place. He called on every person in the Settlement who was not in the habit of attending the regular preaching services in English, and invited them to his house on Sunday evening. In this way he induced many persons to come to his meetings, who rarely, if ever entered a

church. These meetings became so interesting and profitable, that they were largely attended by the Christian residents of Ningpo both Merchants and Missionaries.

The five years of "home life" which Mr. Wheatley passed in Ningpo were the happiest of all his days. He enjoyed greatly the blessings of a "home." He was singularly favored in his companion, a lady of superior education and deep piety, who entered warmly into all his plans for Christian work, and greatly aided him in his many labors. The sailors he regarded as his special charge, and whenever a gunboat came into port, he lost no time in visiting it and arranging for temperance and religious meetings, and seldom did one of these boats leave the port without a number of conversions to Temperance and Christianity. I have known more than one instance, where a gun boat came into port, with not an avowed Christian nor a teetotaler aboard, and after a stay perhaps of two or three weeks, carry away an active band of Temperance and Christian men. He followed the new converts with prayers and Christian counsel. He received a great many letters from sailors, who were converted under his teaching, many of them full of expressions of the warmest gratitude, for what he had done for them. He answered all these letters, and thus kept up a most extensive correspondence with persons in all parts of the world. He was not only gifted as a speaker, but he wielded also the pen of a ready writer, as his extensive correspondence, and numerous articles for the newspapers will show.

Besides frequent news articles for the Shanghai daily papers, he was one of the Editorial staff of the *Shanghai Temperance Union* writing a quota of its editorial and a good share of its news articles. In addition to all his other literary labors, he made each week a most thorough preparation for his Sunday evening Bible Reading. All these labors of the head and the heart must needs demand preparation. One who gave out spiritual and intellectual food so fresh and stimulating, must take in large supplies for his own wants.

He spent much time in the private study of the Bible and in prayer, and herein was the hiding of his power. The effects of private study of the Word were seen and felt in all his conduct, and more especially in the prayer meeting. The very tone of his voice and his earnestness of manner, were often enough to dispel the dullness and despondency that sometimes hung over the weekly prayer-meeting, just as a gleam of sunshine dispels the damp and chill of a cloudy day. Besides the Bible, Christian biography and temperance literature were his favorite studies and in each of these his acquirements were of a superior kind. While he loved especially to read

of devoted Christians who labored faithfully for God in the cause of religion and of temperance; he was also a diligent student of history and an intelligent observer of passing events.

There were some features of his character so strongly marked, that they are deserving of special attention. His thorough-going consecration to the service of God. This did not show itself in sanctimonious air or in a reserved and solemn demeanor. He was one of the most cheerful and vivacious of men, and enjoyed highly the pleasures of Christian society and was himself one of the most entertaining of men in all social and literary gatherings. Neither did his idea of consecration induce him to seek the cloister or to connect himself with some religious or missionary organization, in order to work for God. He believed that God needed men in the pursuits of this world who desire in all things to be governed by the principles of Christianity, and thus he cheerfully accepted his calling, and from the midst of a busy occupation, illustrated how a Christian ought to live. Taking all things into account, he was the best example I have ever met of the scriptural idea of complete consecration. His spirituality of mind never left him. From the midst of the most perplexing duties of his office, and these oftentimes were very trying to the patience, he could turn aside and engage in prayer, or in religious conversation almost instantly, thus showing that while occupied with business, religion had the uppermost place in his mind. In regard to that question which perplexes so many Christians, viz., the relative claims of business and of religion, his life was a model. He was a thorough business man, most faithful in all the minutest duties of his office, so that he always won the approbation of his superiors, for his skill and fidelity. He felt that a Christian, in all lawful worldly pursuits, ought to be superior to the non-christian for he has the promise of the life that now is and of that which is to come. He gained the praise of men, but he did not seek it, for he labored from a higher motive—to gain the approbation of his Master in heaven. Business with him was only a means not an end, and whatever his occupation, he kept the chief end of man always before him, viz., to "Glorify God, and enjoy him for ever."

Besides the consecration of his time and talents to the Lord, he also devoted his substance. His study of the Bible convinced him that Christians, as a rule, ought to give *at least* one-tenth of their income to the Lord. This rule he observed with religious care, seeking out with great pains those objects that were deserving of charity. Both he and his devoted wife, sought out cases of want and suffering among the Chinese and relieved them. They also made themselves familiar with

the mission work in its different branches, and contributed for its support. They maintained at their own expense, a girl's day-school, and a chapel for Sunday preaching, the latter designed especially for those Chinese in the employ of merchants and other Foreigners, and in the Chinese Customs. He sought out this class of persons, obtained their employers consent, and invited and urged them to attend church on the Sabbath. In this way he brought under the influence of Christian teaching servants of Foreigners who had never been in a Christian chapel before.

(2) He was a man of strong and positive views about religion and the temperance reform. In some of his temperance speeches and religious addresses he was sometimes thought to be dogmatic and not sufficiently considerate of the views and feelings of those of opposite opinions. To understand this part of his character, it is necessary to bear in mind that his convictions were based on personal knowledge. When he spoke of the evils of intemperance, and of the miseries of sinful life he had a broad field of experience from which to draw his facts. Though a young man, he had seen much of the world and was able beyond most men, to speak with positiveness on the advantages of religion and temperance. Though a man of strong convictions and deep feeling he was singularly free from prejudice, and bitterness. He loved those who differed with him in opinion, always showed a kindly disposition towards them, and tried in every way to do them good. He was a man raised up of God for the age and sphere in which he was called to labor. He was not only qualified for successful work among the sailors, but was also singularly fitted by nature and by grace, to influence for good the European population, engaged in mercantile and other pursuits in China. His religion was so deeply rooted, and his conviction of duty so clear, that he was never in danger of lowering the standard of morality or obscuring the claims of Christianity to suit the views and practice of those with whom he had business relations. His life was a constant protest against the low views of religion and morality entertained by many of the Europeans in China. In any society where his lot was cast, he never thought it necessary to apologize for being a Christian but always assumed that the Christian was right and that those who disregarded the laws of God were wrong. Conscious that his faith was not based on the wisdom of men, but on the power of God, he was ever ready to argue with the skeptic, comfort the sorrowful, exhort the indifferent, save the inebriate.

A life so completely consecrated and so filled up with work for God, could not be otherwise than happy at its close. His end was

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peace. Death had no terrors for him for he trusted in the Almighty Saviour who was victorious over death and the grave. His mind had long been familiar with thoughts of his "Heavenly Home" and its unspeakable glories, and when the moment of transition came, he was ready to depart and be with Christ.

"And I heard a voice from heaven saying unto me write, Blessed are the dead which die in the Lord, from henceforth, yea saith the spirit that they may rest from their labors and their works do follow them.

Correspondence.

*A Record of Famine Relief Work in Lin-fen Hien,
Ping-yang Fu, Shansi Province China.*

To the Editor *Chinese Recorder*.

DEAR SIR,—

In the July-August, number of the *Recorder* an article on the above subject appears, purporting to be a translation of some record of the famine, but what, or where, that record is to be found, your readers are not told. Through some oversight, the note forwarded at the same time, giving these particulars has been omitted. As this however gives its main interest to the articles, it may be well to add a line on the points, even in a later number. The record in question, is that of the District Magistrate of Lin Fen, the Hien in which the city of P'ing Yang is situated, and from which the relief operations of the protestant missionaries in Southern Shansi radiated.

It is engraved on a large stone Tablet, which stands some 6 feet high, and which has been erected in the Ch'ing Hwang Miao, or city temple of P'ing Yang. The account it gives of the famine is the most accurate, vivid, and concise of any I have read, though of course it is confined to the one Hien of Lin Fen. Its errors have to do chiefly with the foreigner:—The origin of their work it misstates, both as regards the opening of subscription-lists in England, and the voluntary offer of service on the part of the distributors, and the amount of money dispensed to the famine sufferers in Lin Fen is overstated \$50,000 being given, instead of \$10,000. With these exceptions and the curious glorification of the Chinese Emperor, the record is for the most part reliable, and may be looked upon as the Chinese mode of expressing gratitude for the help rendered them from foreign sources.

THE TRANSLATOR.

Union Standard version of the Bible in Chinese.

To the Editor *Chinese Recorder*.

DEAR SIR,—

The following Circular Letter on this subject was communicated to Protestant Missionaries in China in July of the present year.

DEAR BROTHER,—

You are probably aware of the movement being made to secure a Union Standard version of the Bible in Chinese in plain Book Style or easy Wén-li. In view of recent evidence, it may not be thought premature to solicit a full expression of opinion on the subject by all our Protestant missionaries. I trust, therefore, that you will excuse the liberty I take in addressing to you a few inquiries. An answer, however brief, will help to furnish a summary for a page or two in the *Chinese Recorder* which may prove satisfactory to us all.

It is unnecessary to argue the question in this circular. Your own mind has canvassed the whole ground of argument and objection. I only venture a thought or two. It seems evident that our Chinese missions, including native preachers and membership of the churches, will never unite on either of the extant classic versions. There is also the danger that delay may carry us farther apart in our views on some important points than we were at the Shanghai Conference. If, then, we desire union in one Protestant Bible in the general language, we must make a vigorous, determined effort for it, trusting in our Christian good sense and in the Divine blessing to surmount all obstacles. The old versions, the Mandarin, and even other colloquial versions, will give translators most invaluable aid. Under such favoring circumstances, the new Bible ought to be an improvement on the others, while it would possess in addition the inestimable advantage of being the offspring of union. And may we not reasonably hope that union in such a grand enterprise will work powerfully toward union and wise adjustment in other things.

While I cannot expect and surely would not choose, at this late period in my missionary life, to engage personally in work on a new version, I would gladly aid in starting an enterprise which seems to me to concern so deeply the full efficiency of our Protestant missions to a heathen people. This is my best apology for presenting these inquiries.

1. Do you favor the proposal to bring out a new Union version of the Bible?
2. How many in your Mission favor it?
3. Do you think that the work should be done by a Translating Committee, fairly representing the interests of the different Societies and churches engaged in evangelistic work in China?
4. Cannot each Mission in its collective capacity—viewing its different fields as one—choose its delegate or delegates to such Committee on a previously arranged basis of representation?
5. Is it your opinion that the Committee should be chosen and preliminaries arranged now?
6. Should the T. C. proceed to work, as soon as the arrangements are made, it being understood that in the final revision of their work they will avail themselves of critical aid from the forthcoming Revision of the English Bible?
7. Have you any suggestions to make as to *place, methods, and means* for carrying on the work?

In response to the Circular—including two opinions on the same subject handed to me before it was issued—forty-six letters have been received. One or two were from gentlemen, formerly missionaries, but not now in the service. The forty-six letters are from various stations, from Hongkong to Kalgan in the extreme north. Of the whole number, twenty-five are from those south of the Yangts'z the remaining twenty-one from stations in the north and on that river. I furnish only a digest of the opinions expressed in the letters. To

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give all shades of view in full detail would occupy too much space, and seems at present unnecessary.

In regard to the *first* question of favoring or not favoring the scheme of a new union version, about *three-fourths* of the writers may be regarded as in the affirmative, and about *one-fourth* in the negative. But between the extremes of unqualified affirmative and unqualified negative, there is considerable border land, occupied by those who see many and great difficulties in the way of success, and who therefore question with more or less emphasis the practicability of the scheme. Of those in the *affirmative*, a few, while expressing decided approval, speak warningly of the obstacles, but hope for the best, if the work should be undertaken. The large majority of those in the *affirmative* seem to be more sanguine. They are found at stations in central and north China, as well as in the South. In expressing their opinion, they do not enter into any labored arguments. "The subject is one of supreme importance and should be pressed forward by every lover of the Bible." "Heartily in favor of it." The plan "has my sincerest and most cordial approval; a new translation ought to be in as low a *wénli* as the language would allow without getting coarse, so that even those of our Christians, who possess only a minimum of knowledge of the characters, could be able to read it." "I feel strongly the need (of such version) and have felt this for years." "A most desirable blessing for the native church." "Am delighted to see the movement set on foot to secure a U. S. V. of the Bible in Chinese and wish the noble enterprise the best success: only such a one fit for a standard version, and intelligible for the thousands of ordinary readers in whole China." "In the present advanced state of Biblical Criticism, it is high time that the results of the labors of Tischendorf, Tregelles and others should be embodied in the Chinese Bible, and therefore I exceedingly rejoice in the proposal for a new Union Standard Version."

Those who take the *negative* of the question regard the scheme either as needless, or as hopeless. They argue that it will involve "waste of time and money," that "Missionaries will not be able to unite, and that the effort will lead to heated controversy on old subjects." "The Older Missionaries will not undertake the work, and younger ones are not yet prepared to improve on their labors." They maintain that "a *Wénli* version would be of very limited use," that "native Christians in 7/10 of the Empire prefer the Mandarin Version, and that the remaining 3/10 must have vernacular versions." Again, "it will be several years" before it can be ascertained whether "the Anglo-American Revised Bible" will meet "the general approval of the Churches." Again, "it is more important, now to employ our men and money in preaching the gospel directly than in making new books. The book business has been overdone." Again, "Philological studies are on the increase and will yet throw great light on the religious terminology of China: a translation now would not (be likely to) stand the test of time." The meeting of the next General Conference in 1887, will be soon enough to consider a Union

version." "Unless there are men of equal or superior scholarship to those who made the existing versions and who would command the support of the Missionary body, then we doubt the wisdom of undertaking such a prodigious enterprise." Wait for "the next generation of Missionaries, who, while inheriting the labors, and capable of appreciating the efforts of their predecessors, will yet be comparatively free from the prejudices of older men, who have been cast into the thick of the fight, and who feel themselves forced—if only for consistency's sake to follow out a certain line of translation. Ten years hence will be quite time enough reasonably to expect any satisfactory combination."

Those who regard the scheme desirable, but who fear that it may be impracticable, say that "the experience of the past twenty years," shows it. "Better (one says) to revise the Delegates" vs., then there will be "a foundation for a good Union vs." We fear that "the ultras will not combine," and continued conflict may imbue our successors with the same spirit, and "put off a union version twenty-five years." "Get good revisions of the present version and a complete set of commentaries, then a few of our choice native preachers themselves might attempt the next version. Possibly revision may land us in a Union vs. sooner than we expect." Another writer forcibly puts the case in a series of interrogatories—"supposing certain objections all removed and the way open to choose a Committee, representing different nationalities and different Missions, all in due proportion, has each Mission which would be represented, a member fitted to engage in the translation of the S.S.? Can such a person, in some cases the most valuable member of his Mission, be spared to engage in a work demanding so many years of careful labor? If we can only hope at present for a work of temporary value, a contribution to something better in the years to come, when Chinese scholars of high standing shall have learned the Scriptures in their original languages, is it worth while to withdraw so many valuable laborers from their all important work of building up the native Church"? It is also to be remembered (he adds) that "we are not without the S. S. in Chinese. There are already four versions in common use, and a considerable part of a fifth, not including the vs., of the New Testament by the Greek Church. The case is not as though the substance of the S.S., were not already brought before the Chinese mind in the versions already possessed. And the fact that the style in these versions is so different is not without its value in so large a country as China, where minds so differing in culture are to be met and instructed. The language allows of different versions, each in its own style, and each having its own value. So far as those versions are revised and made faithful to the original, as well as intelligible to the Chinese, the cause of truth is advanced, and approach is made to unity."

In answer to the *Second* question of the Circular "how many in your Mision favor the scheme," seventeen writers report the views of the local Missions to which they belong. Of these, *ten* Missions are reported as favoring the scheme, if it prove to be practicable, *three* are

reported as opposed ; while *four* are supposed to be in the affirmative though some doubt is expressed on the point.

The *Third* and *Fourth* questions of the Circular may be conveniently taken together, as the writers to some extent have so treated them. These relate to the choice of delegates to a Translating Committee or Convention. While some of the writers reply categorically, others propose in detail their plans, and state their views at some length. There is of course room for wide variety of opinion on such a subject. I give a mere outline of the strictures and proposed plans in consecutive paragraphs, which may at least serve the purpose of future reference, if there should be occasion for it.

(a.) The mode of selecting delegates, proposed in the Circular, is not fitted to ensure success in completing the translation ; for the persons really qualified for such work are not numerous. It is notorious that there are differences amongst us as to fundamental principles on which such work should be conducted, as wide to-day as they were at a time past.

(b.) Each Mission in its collective capacity cannot satisfactorily choose delegates. The representation must be sectional as well as denominational. Some of the methods pursued by the Revision Committee of the English Bible might be profitably followed.

(c.) Not necessary nor desirable that the Translating Committee fairly represent the various Societies at work in China. Scholarship and orthodoxy, the chief requisites, are not equally distributed among the different Societies, hence it would be a mistake to have each Society choose a delegate to represent its interests in the Committee. Let each missionary have two votes one for England, and one for America.

(d.) The plan of universal suffrage not good. Men fitted to deal with such delicate subjects as Bible Translation will not be brought forward by representative election. There are Missions in which only colloquial has been studied. Are such to send representatives ? There might be a wider Committee to receive suggestions and be a medium of communication between the different Missions and the Translators : but the Translating Committee itself should be small and select, not formed on any geographical or denominational principle, but composed of men for whose Chinese scholarship we have substantial guarantees, and who at the same time are devout students of the New Testament in the original Greek.

(e.) Each *Mission* need not be represented, but five or six of the leading Protestant Bodies. One Central Committee to go over and be responsible for the whole work and have power to give out to scholars the books or parts of books (to translate); but the Committee to revise and settle all the work. The Central Committee not more than five men. Too many will never finish the work.

(f.) Let *Denominations*, instead of *Missions*, be the basis of representation, as these six—Methodist, Baptist, Episcopalian, Lutheran, and two Presbyterian. As a minimum, choose three American Translators, three English, one Baptist and one German.

(g.) Let a large Committee go over the work first, each person taking an assigned part and preparing it after a style previously agreed on. A small Sub-committee to revise and unify the work. The larger committee to consist of *seventy*, if they can be got; the smaller one of from *five* to *ten*, and *two* of the number making a final revision.

(h.) Each Mission should have the privilege of expressing its choice as to delegates and preliminaries. Each translator to work at his own station, and general meetings held a few times, as at beginning, middle, and end of the work. Divide the Books among all, first the New Testament then the Old Testament each to have a portion (to translate) and send to others for criticism. Finally a majority to decide, the translator of the portion having the casting vote, in case of a tie. The Committee may consist of eight or twelve members, willing to unite and holding moderate views. Else all fail.

(i.) Each Mission in its collective capacity—viewing its different fields as one—choose one or more delegates, according to a previously arranged basis of representation, to a meeting to be held in Shanghai in May, 1881, which may called a Translating Convention. Choose from its own members from five to nine to compose the regular Translating Committee. If possible, let these reside temporarily in S., meet daily and give themselves wholly to the work till done.

(j.) Each Mission, or group of Missions choose its delegate or delegates, it being distinctly understood that no Mission is restricted to choice of delegates from the members of its own Mission. Younger Societies, which have lately entered the field and have fewer competent Chinese scholars, may nominate those of an older Society. The qualifications, sought in the translators, not so much Hebrew or Greek Scholarship, as a wide and thorough acquaintance with the Chinese written language. Divide the English Missions into five groups—London Mission, Episcopalian, Presbyterian, Methodist, Inland Mission and Baptist—each group to nominate two members, either of its own or another Mission. Supposing the last two groups to send up the names of one or more already chosen by the others, the total would probably not exceed six or seven. The same number should be chosen by the American Missionaries, one delegate for each of the four societies—American Board, Baptist, Protestant Episcopal, Methodist—and *two* allowed for the large body of Presbyterians.

(k.) Let each Mission Society be invited to send a representative to act on the Translating Committee; not necessarily chosen from its own Mission, but one whose acquaintance with the Scriptures and knowledge of Chinese are likely to be useful in securing accuracy of interpretation and elegance of style. Let two of the Translators be a Sub-committee to receive suggestions from persons not on the Board and to lay before the whole Board whatever may seem to them worthy of consideration. The Bible divided up among all; and when each has finished his portion let him read it to the others for criticism, copies of his MSS. having been previously placed in their hands.

(l.) A Translating or Revising Committee of experienced men, faithfully representing the leading Missionary Bodies. A single mem-

ber may represent a distinct Society, or even two or more Societies. The subject to be fully canvassed now, and correspondence opened with the home Societies. On their approval the requisite arrangements to be made here. Better to do the work at Shanghai by delegates there assembled, than by distant and uncertain correspondence. Let a President be appointed to prepare a draft to be duly submitted to the others. A very large Committee not desirable. A few of the best scholars and such as are likely to act in harmony would suffice.

(m.) Great difficulties in the plan of a Committee of Translation appointed by the different Missions. Each member would be supposed to take a portion of the Bible and supply a first draft for the rest to criticise and revise. Then the Committee must meet at some central place, not merely to consider each other's criticism, but to go through the whole of each one's draft and settle the text verse by verse—a tedious process lasting perhaps for years—to secure any degree of uniformity of style out of so many different drafts. Would the men best fitted be willing to leave their stations for an indefinite time? Would the amount of uniformity arrived at be likely to satisfy either the Committee or the Missionaries? Could some seven or eight really good Translators be supplied, each one from a different Mission? The work exceeds that of the Revision (not Translation) which is being done in London by some of the best scholars of the day. Better entrust the work for a *first draft* to one person (his name given by the proposer of this plan), and in order to make the work a Union version, let it be submitted to a representative Committee of Missionaries for their criticism, which would be carefully considered and adopted, as far as possible, by the Translator. For the rest of the criticisms and final settlement of the text, two or three of the Committee can meet with the Translator.

(n.) Some one has suggested that the draft be made by one man to secure uniformity of style. But would all the rest be willing to take the place only of critics? And would it be just to require each to go carefully through the entire Bible in the original languages, examining the translation of every verse, the version being at the same time that of another? Would their criticisms be authoritative or only advisory? A small Committee of six or seven would be more likely to succeed than a large one and would do equally well. The versions now existing would take the place of a "first draft" of a new translation and very great help would be derived from them. Not advisable to have the draft of the translation of the entire Bible committed to any one man, much less to have the whole work in his hands. The question of "terms" to be left to those who print and use the version.

(o.) The work should be done by a Committee, not by an individual, the Committee representing, as far as possible, the different Nationalities, Churches and Societies. All the Denominations to be represented, if they have men capable of undertaking the work: but no incompetent man should be selected, even though that should involve the non-representation of a Society, or even of a Denomina-

tion. We want the best version that the Protestant missionaries can produce, and the best men must be sought and pressed into the service. No considerations of courtesy in respect to Church or Society should induce us to elect an inferior man to the exclusion of a more competent one. The Committee should be small. Six able men would do better than twelve.

The answers to the *fifth*, *sixth*, and *seventh* inquiries of a Union version, think that the work should be undertaken at once, or as soon as the preliminary arrangements can be made. There is also a like unanimity in regard to following the interpretation of the new English Revision and accepting its critical decisions. "That revision should be regarded as final, so far as the meaning of long disputed passages is concerned." I do not quite understand some of the writers and fail to see the application of what they say to the case in hand. One says in substance that, as the English Revision is not published, we may go forward without having any regard to it. Others say "wait till the English Revision is issued, then begin the Union version." But is not the Revision of the New Testament certain to appear within a few months? And will it not take a year or more to select delegates, correspond with the home Societies, and settle preliminaries before the work on a Union version can be fairly initiated? In regard to *place*, Shanghai is usually suggested. One writer says Shanghai, or Chefoo. Others speak only of "some central place." As to *methods and means* for carrying on the work, some of the writers anticipate these points in their discussions about a Translating Committee, as will be seen above. Others are more brief. One has significantly and tersely jotted opposite the seventh you of circular, "Shanghai, Prayer, Bible Societies." Another remarks, "place, method and means best decided by members of the translating Committee." A third says "Let the American and English Bible Societies divide the expense" equally: while a fourth suggests that the travelling expenses to the place of meeting may be met immediately by the different Missions, and that salaries with expenses of teachers and houses may be equally divided by three Bible Societies. It is also suggested that expenses may be met by the Bible Societies and proportionate contributions from the various Missionary Societies.

In regard to this scheme of a Union Standard Version, one of the oldest and most experienced missionaries makes some remarks which deserve careful notice as a fitting sequel to this report. "The possibility of such a work being done, so far as the British and Foreign Bible Society and various Missionary Societies are concerned, will depend on the strong representations that may be made on the subject, and the form to be taken on the matter. For instance, the urgent necessity that is said to exist not only for a revision, but for a new version, must be clearly shown, both to warrant the withdrawal of any from their proper missionary work, and the expenditure that would be incurred in the proposed service."

To close this report, I may add that two of the letters received, one from the South and one from the North, contained interest-

ing and valuable remarks on subjects aside from the immediate aim of the circular. The one related to the proper rendering into Chinese of the Hebrew word for which Jehovah is used in the English: the other to principles of translation, nomenclature, and right arrangement of the Books of the Bible. The writers can readily state their views on these subjects in the columns of the "*Chinese Recorder*" now or hereafter, in the event of a favorable issue of the movement for a Union version.

In review of the subject, I add a few remarks. Only eight of the writers gave express permission to use their names in this report. Probably many others would not object to such use. But as they have failed to say so, it seems to me best to withhold all the names. It is a disappointment that so small a number of the missionaries have given their views, and some may think that the aim of the circular is thus defeated. The 47 writers (including author of circular) may, however, be taken as fairly representative. Twelve have been in the field ten years or more; twelve, twenty years or more; and six, over thirty years; leaving seventeen who have been in the field less than ten years. Of the thirty-year class, there remain only three or four who have sent no answers to the circular. Assuming then, that these writers are representative and reckoning on such a basis, it follows that three-fourths of the missionaries are affirmative, and *one-fourth* negative, on the question of a Union version. One of the writers, who speaks of the great obstacles, says "still the proposal for a Union version in easy *wén* must meet with general favor. I cannot oppose a movement looking toward a Union version for all our Missions."

But what about the *one-fourth* negative votes. A good degree of unanimity must be secured before such a work is undertaken. It will never answer the desired end to enter upon it with a decided negative of *one-fourth* of our number. Some, though comparatively few, insist that a new version is not needed; that the Mandarin with revisions of the classic versions, are all that are required for our work. Others seem to be appalled by the obstacles and risks, and say that the scheme is utterly impracticable. But may not the most or all of them even, be induced to modify their views, when they find so large a majority as *three-fourths*, ready and hopeful? One sanguine writer says, "the rock upon which the original delegates split is sunk, and I see no good reason why a new Union version should not be made and printed as the Tract Society prints its books with each set of terms." Whether that rock is sunk or not, those who understand the art of navigation should be able to keep clear of it, and of the shoals that appear in its neighborhood.

Again, some fear that the movement will lead to the evil of drawing young missionaries into heated discussions on various points. I do not so read the signs of the times. Is there not a different spirit abroad in our ranks? One writer, who has been only four years in China, says, "I have, personally, a horror of seeing the *term* question brought up again, or any wrangling on principles of translation." Does not a like spirit prevail to a very large extent among the

younger men? And are the older men, who have seen their fifteen, twenty, or thirty years of service, at all disposed to enter again the arena of controversy? A few perhaps, but not many.

Some think that the *term* question must be first settled, others say that it will not be a Union version, unless only one set of terms is used. In a strictly logical and absolute sense this view is correct. But the aim of the Circular does not reach so far, though it looks hopefully toward it. And it is presumed that missionaries, who favor a new version, have the same aim and hopes. One writer, already quoted, thinks the version will be a Union one, though the "question of terms is left to those who print and use it." In a second letter, he says "the arrangement in regard to *terms*, *T'ien chu* for God, and *Shéng-ling* or *Shéng-shén* for the Holy Spirit, at the option of the missionaries, is unity." I agree of course with the first, and, if the occasion should arise, could vote cheerfully for the arrangement suggested in the last quotation, as good for a Union version.

Some again, seem to overlook the fact that the call is for an easy *wénli* version, in which all can unite, and not merely or only for an improvement of the old classic version. The new version would be the foundation for a concordance and for commentaries in the same easy, plain style, current throughout the empire among the moderately educated classes, while it would eventually commend itself even to the literary class by the perspicuity and simplicity of its style.

The policy of "withdrawing valuable laborers from regular missionary work" is also questioned. Much might be said in reply. In brief, the work on a Union version is so important as to justify it. Missionaries generally do more or less literary work. Without it, results would be more meagre, and success not fully assured and permanent. Older men find themselves unable to itinerate as much as they did in their younger days, but their ripe experience and scholarship fit them for the indispensable literary work at hand. Besides, an arrangement might be made by which translators could do most of the work at their own stations. This would allow them to spend part of the day in the study, and the rest in more active missionary labor to the advantage of their health and their wider usefulness. The outcome of a consecrated spirit and faithful work on translations and commentaries effective in the teaching, training, and building up a Christian Church in China, might not be less valuable than all the eager, unsparing service of their earlier years.

There are indeed obstacles in the way of a Union version. They are many and great, and we ought not to shut our eyes to them. We must avoid the risks of undue haste, and go over the whole ground carefully and prayerfully, before we undertake so great an enterprise. But, at the same time, we need not unduly magnify difficulties. These are met and overcome in many hard undertakings, else the wheels of progress would be blocked and "the world cease to move." We trust that the discussion on *terms*, principles of translation, etc., will never be injuriously revived. We want Union. If there could be a conference of well chosen delegates to arrange for the translation of a Union version in easy *wén-li*, it would in our opinion be an

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immense gain to the cause of Christ in this land. And if a single set of *terms* to designate God and the Holy Spirit could be agreed upon to be used in that version, the gain would be still greater. I very gladly put my name on record in favor of the movement.

C. C. BALDWIN.

A Present.

DEAR SIR,—

Mr. T. Watters, the author, has left with me a number of copies of his work on "The Tablets in a Temple of Confucius." I am at liberty to present a copy to such Missionaries as would like to possess that valuable book. Any who wish to avail of Mr. Watters' generous offer, will receive the volume upon application to

Yours truly,
W. S. HOLT.

SHANGHAI, 18 PEKING Road.
17th Dec. 1880.

EDITORIAL.

IT has frequently been referred to in the pages of the *Recorder* that it would be desirable to know what tracts or books were in preparation. At the request of a friend we now open a column with the heading "Current Literary Projects" in which to record the proposed plans of all who wish to send them to the pages of the *Recorder* for the information of others, in hope those who have any literary work in hand or near completion will send the title and the purpose of the work and when it is likely to be completed to be entered in this column.

We return thanks to those friends of the *Recorder* who have sent in papers for publication and the reports from the different fields. We hope to receive a still greater number that we may enter upon the new year with a large stock in hand. We will be glad indeed to see the *Recorder* increase in excellence with every succeeding number. It is the proper time at the close of the year that the agents at the several Ports see to the renewal of the subscriptions for the next year. This and the preceding number may be presented as specimens of what the subsequent numbers will be and as much better as the friends of this Journal will make it. There is room for the increase of the number of the subscribers if the proper effort is made by its friends. It is not those who are published as Agents at the different places who may solicit subscriptions. All are requested to get new subscribers as well as to renew their own subscriptions.

A. P. HAPPER.

Missionary News.

Births, Deaths and Marriage.

BIRTHS.

At Taiwan-foo, Formosa, on the 18th of August, the wife of the Rev. David Smith, of a daughter.

At Hankow, October 4th, 1880, Mrs. Race, of the Wesleyan Mission, of a son. Posthumous.

At Peking, on the 25th October, the wife of Rev. W. Brereton, of a son.

At Tientsin on October 30th the wife of Rev. H. D. Porter, M.D., A.B.C.F.M., of a son.

At Shanghai, on the 31st October, 1880, the wife of Rev. C. DuBose, Soochow of a son.

At Ningpo, on the 6th November, the wife of Wm. A. Wills, C.I. Mission, Hang-chau, of a son. (still-born.)

At Tsinan-foo, on November 7th, the wife of Rev. J. Murray, American Presbyterian Mission, of a son.

At Tientsin, on November 8th, the wife of D. Stenhouse M.D., of the English Methodist New Connexion Mission, of a son.

At Ichang, on the 10th November, the wife of Edward P. McFarlane Medical Missionary, of a son (still-born.)

At Ningpo, on Friday November 26th, the wife of Rev. J. Butler, American Presbyterian Mission, of a son.

MARRIAGE.

On the 23rd of November at Grace Church in Ningpo City, by the Rev. J. Bates, R. J. Landale M.A. (of the China Inland Mission,) only son of

R. Landale Esq., of Edinburgh, to Mary Jones, stepdaughter, of the Rev. F. F. Gough of the Church Missionary Society.

DEATHS.

At Ningpo, September 1st, 1880, Mr. Edmund Wheatley of the I. M. Customs.

At Owatonna, Minnesota U.S.A. Sep. 14th, Mr. E. C. Holt, younger brother of Rev. W. S. Holt, Shanghai.

At Kwie-yang-fu, September 25th, Ebenezer William son of Mr. and Mrs. G. W. Clarke, of the "China Inland Mission."

ARRIVED.—On October 21, Rev. and Mrs. Absalom Sydenstricker to join the American Presbyterian Mission, South, at Hangchow.

On October 29th, at Hongkong, per P. & O. s.s. *Téheran*, Rev. J. Campbell, Taiwan-foo, on his return and Mrs. Campbell, Rev. J. Watson, for Amoy. Rev. Wm. Thow for Taiwan-foo, Miss E. Murray for Taiwan-foo all of the English Presbyterian Mission.

On November 19th, Sigourney Trask, M. D. of the Am. M. E. Mission, Foochow, on her return.

Misses Sears and Yates to join the Am. M. E. Mission in North China,

On December 9th, per *Takasago Maru*, Rev. and Mrs. Royal and child, and Rev. and Mrs. Maclean, and Rev. Mr. Loehrer to join the Am. M. E. Mission, South, Shanghai.

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ON December 14th, per *Mirzapore*, Rev. A. Williamson LL.D., of the United Presbyterian Church of Scotland Mission, Chefoo, on his return.

PER P. & O.s.s. *Mirzapore*, Rev. and Mrs. A. Dowsley and two children to join the Church of Scotland Mission at Ichang.

PER s.s. *Oceanie*, about Dec. 18th, Rev. L. W. Kip, D.D. and Mrs. Kip American Reformed Mission, Amoy; Rev. and Mrs. S. B. Partridge, and one child, American Baptist Mission Swatow, on their return. Rev. and Mrs. Mason and one child to join the American Baptist Mission, Ningpo. Rev. and Mrs. Stout and two children, American Reformed Mission, Nagasaki, on their return.

PER *Hiroshima Maru*, Dec. 22nd, Rev. Dr. and Mrs. C. W. Mateer of the Am. Presbyterian Mission, Teng-chow-foo on their return.

PER s.s. *Gaelic*, in December, Rev. and Mrs. White and Rev. Mr. Fulton to join the American Presbyterian Mission, Canton.

DEPARTED.—On October 30th, Mrs. R. Nelson and three children, American Protestant Episcopal Mission, Shanghai, for the United States.

JAPAN.—Mr. D. W. C. Jencks, of Kobe, writes us as follows:—Another Christian periodical has been started, this one in Tokio, Mr. Kozaki, pastor of a Church there, connected with the American Board Mission, being the editor.

Mr. De Forest has recently made a tour in the interior and has

repeatedly had audiences of 1200 to hear the preaching of the Gospel.

At Imabari, where our Mission has organized its first Church on the island of Shikookee, 700 yen have been raised for a Church building and the Church and pastor are doing a good and growing work.

The Buddhists are making great efforts in opposition, through preaching and the press, they having started a newspaper to advocate their faith.

PEKING.—The American Methodist Mission here has had a very different ending to a vexatious delay from that of Rev. Mr. McKibben at Swatow. In the Sub-prefectural city of Teun-haw-chau, three or four hundred li North of Tientsin and East of Peking. "Property was purchased in immediate proximity to the Chou Yamen, to the transfer of which objection was made by the Magistrate. On appeal to the Governor-General, it was decided that this should be exchanged for other property in the city equally eligible. Several vexatious delays occurred before the matter was consummated, but at the recent visit to the city the deeds were made over to the Superintendent of the Mission duly stamped, and possession taken. Cases of this kind show that whatever may be the theoretical interpretations of treaties, right of foreign residence in the interior is officially conceded in the very highest quarters, although unfriendly local officials can often render it difficult and dangerous."

Notices of Recent Publications.

Western Healing Gazette. Canton. Medical Mission Hospital 1880.

THIS is the commencement of a very interesting and important Periodical. It meets a great want. The wonder is that something like it was not commenced long since. The object is to improve the readiness of the Chinese to read anything in the form of a newspaper to disseminate among them some knowledge of the advantages of western science and skill in the healing of diseases. It of course will serve as a most admirable advertisement of the Hospital of the Medical Missionary Society in Canton. The first number contains fourteen short articles on as many different subjects all timely and adapted to diffuse useful knowledge. A list

of the subjects will show the wide range of topics. (1) On Hospitals. (2) The Medical Missionary Society. (3) New discussion of internal disease. (4) Some Notice of a Native Benevolent Association. (5) Method of treating scalds and burns. (6) Genuine and False Quinine. (7) The commencement of inflammation in the eyes. (8) Amputation of the leg. (9) Amputation of the Arm. (10) Difficult cases of Tumours. (11) Aneurisms. (12) Treatment of the Insane. (13) Internal piles. (14) External piles.

We wish every success to this publication designed to extend the knowledge of western healing among the Chinese.

China Review, July and August, 1880.

THIS first number of a new volume of this Periodical appears with an usually rich table of contents. The first article by E. H. Parker is on a very interesting subject, "The educational Curriculum of the Chinese." For it must be a matter of great interest to all students of the human mind what are the studies which are used to develop and train the mental faculties of so large a portion of mankind. The discourse delivered by Dr. L.P. Marques on the occasion of the celebration of the Ter-centenary of Louis

de Casnoens is of exceptional interest from the fact that the Poet was for a while a resident of Macao. All the readers of the *Review* will be interested in the continuance of the successive numbers of "Modern Biography in China." This number is also above the average in the extent and variety of its notices of New Books. We are especially gratified to give increased publicity to the opinion of the *Review* in regard to the use of opium which it expresses in noticing the report of the opium

refuge at Peking as published in the *Recorder*. The Review says ; " We cordially side with the missionaries in believing that opium is an unmitigated curse in China. It may be a question whether the revenue of India, or British interests would not be imperilled were the opium trade suddenly abolished, but we consider that every sane and straightforward man should admit that opium is an intolerable curse. The political side of the question

may be taken at leisure but let us have the truth at once."

It gives us much greater pleasure to call attention to matters in which we agree with our contemporaries than to notice the points in which we do not agree. We wish the *China Review* every success.

The number for Sept.-Oct., is a full number. A number of the articles are in continuance of those from the last number with the same characteristics and excellencies.

The India Evangelical Review, A Quarterly Journal of Missionary thought and effort. Vol. VII. No. 1. July 1880. Calcutta. India.

THIS Review was formerly printed at Bombay, but with a change in its Editor, the place of publishing is also changed. The present Editor, is the Rev. K. S. Macdonald. Missionaries in China will be interested in seeing what subjects occupy the thought and pens of their Brethren in India. The contents for this July number are as follows ; I. Christ, neither Eastern now Western, but the Son of Man. II. The Santals. III. The later Hindu Translations of the Bible. IV. The Primitive Religion and the Rig-veda. V. Hindu Widows. VI. The Independence of the Native Church. VII. Among the Chundals of Gopalgunge. VIII. Bible Distribution. IX. The Provisions of the Education Dispatch of 1854: what they are and how far carried out. X. Notes and Intelligence. From this list of the subjects discussed in this number, it will be seen that some of the subjects engage our attention here; but there are others that do not come within our range of thought.

The article on the Education Dispatch of 1854, which has been spoken of as the charter of Education in India is written with greater vigor of thought and diction. It points out wherein the Indian Government has failed to carry out the very excellent principles which were laid down in this celebrated dispatch. The new Viceroy of India, was called upon by an influential Deputation in London, before he left for India to press upon him the desirability of carrying out the provisions of the Dispatch in their integrity. The Deputation was introduced to the Viceroy by Lord Halifax, the Author of the Dispatch. The answer of the Viceroy was highly favorable to the views of the Deputation. And a great advance in the education of the Masses of India is hoped for from the action of the New Viceroy. This Review is conducted with ability, and there are many articles in its several volumes that are valuable to all Missionaries.

Report of the Rev. L. H. Gulick M.D., Agent of the American Bible Society for China and Japan, respecting the Bible for 1879.

THIS is a very complete and interesting account of the Bible work as carried out by the agents of the American Bible Society in these two countries during the year 1879. The work of that Society in China has three principal centres, Peking, Shanghai and Foochow, respectively in Northern, Central and Southern China. The Sacred Scriptures are printed and kept in store by the Mission Presses at each of these places.

The Chinese Scriptures, as printed by this Society, are in seven different dialects and form a Catalogue of *ninety one* different volumes, of which thirteen were published at Peking, thirty three at Shanghai, twenty six at Foochow, thirteen at Amoy, one at Swatow and five at Canton. The amount expended for the manufacture of books during the year has been \$3,455.09. The number of pages has been 11,714,000 pages in 70,000 volumes. The amount put in circulation was as follows; Bibles, \$2,2215, Testaments 4,290, Portions of S.S. 67,980. This distribution has been effected by Missionaries in connection with their regular work, by native laborers in the same way; but the largest part by Messrs. Thorne and Bagnall, and a number of native colporteurs who have been under immediate supervision of some Mis-

sionary. The report gives many interesting incidents of the result of Bible distribution in leading individuals to the knowledge and reception of the salvation made known in the Gospel. These statements also show that there is an open door for the circulation of the Bible or portions of it by sale and by gift throughout all this populous land. It is stated that "the great want of the work is to find men, both native and foreign, adapted and called of the Lord to the laborious work of distributing the Sacred Scriptures now so abundantly provided."

The event of the year in Japan, was the completion of the Translation of the N. T. into Japanese. The total publication in Japan was 19,408 volumes making 1,642,792. The circulation has been of Bibles 200, Testaments 1,967, Portions of S. S. 23,945. A most important fact exists in Japan giving great facility for the dissemination of the S. S. It is this, several of the largest booksellers of the capital are willing to keep on sale the S. S. and send them to their correspondent houses in the country. It is stated that the S. S. are already kept for sale by nearly 150 different booksellers about Tokio. May each succeeding year witness a greatly increased extension of this blessed work.

The Missionary Conference, South India and Ceylon, 1879.—Vol. I, II. Madras, Addison & Co.

THE Report of the proceedings of this Conference fills two volumes one of 475 pages the other of 516. The papers prepared for the meeting were of two kinds, the one historical, giving an outline of the several Missions, which were not read but which are published in the second volume. These are of great use for reference and as giving an account of the work from the beginning in connection with each Society. The other papers were on topics for discussion. The discussion occurred after the reading of the paper on each separate subject. The names of one hundred and nine men are given as members of the Conference, of whom some were natives, some were civilians, but the great majority were Missionaries. The arrangements for the accommodation of such a large number were very convenient; the facilities for holding their meetings enabled them to get through a great amount of work in seven days as the meetings were held from June 11th to the 18th in 1879. A list of the subjects on which papers were read preparatory to the oral discussions will show the wide range of Missionary topics that came before the body. It will also perhaps present some points, on which some of our readers will wish to present their views to their Brethren in the pages of the *Recorder*. I. Vernacular evangelistic work in town and country. This was divided into three items, viz; Itineracy, Street preaching and preaching in Rooms, and

work in town and country. II. Accessions to the Christian Church. There were four papers one on each of the following topics: New Converts; Motives of the Catechumens; The mode of dealing with new converts, and How to deal with New converts in things temporal. III. The Higher Education; Its value as a Christianising agency. IV. Educated Hindoos; Their attitude to their own religion and to Christianity, and efforts to reach them. V. Middle and Lower Class Education VI. Female Education. Under this head papers were read upon three several topics. Day schools for native girls, day schools for different classes, Zenana Teaching, work among Mohammedan women. VII. Sunday schools,—under the heads of Sunday schools for Native Christian children and Sunday schools for non-Christian Hindoos. VIII Orphanages, and Industrial Establishments. IX. Medical Missions. X. The Native Church. Papers were read and discussed on these topics, viz; Present Condition of the native Church in South India and means of progress: The dangers of a Christian community emerging from Heathenism; and the relation of Foreign Societies to Native Churches. XI Mahomedans. XII. The native ministry, (a) Training of native agents; (b) The relations of native ministers to Missionaries and to local governing bodies: (c) The principles which should regulate the salaries of native ministers so long as they are dependent upon foreign

support. XIII. Colportage. (*a*) Tract colportage; (*b*) Bible colportage. This list of subjects shows what a wide and comprehensive range the discussions passed over. They were all very practical and apposite, referring to the every day work of Christian workers. It must be evident to every one, that such meetings of Missionaries, from different fields and different Missions, to confer over the practical

details of the great work of diffusing the knowledge of the Gospel must be greatly beneficial to all who are able to participate in them and next to this is the reading of the carefully prepared report of such discussions and papers. Where there is such a number of topics passed in review we cannot dilate on them. But we recommend to all who can to get a copy of the Report.



